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The Princeton Seminary Bulletin

The Ministry of Grace
H. Ganse Little

Receipt for the Full Life
E. G. Homrighausen

The Real Presence
Otto A. Piper

Volume LI · October 1957 · Number 2

PRINCETON THEOLOGICAL SEMINARY

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IN THIS ISSUE

THE addresses and reports in connection with the 145th Annual Commencement comprise the main features of this issue of *The Bulletin*. We are happy to publish the principal address, "The Ministry of Grace," which was delivered by the Reverend H. Ganse Little, D.D., minister of the Presbyterian Church, Pasadena, California. Also, to our larger reading group, we are pleased to make available President Mackay's farewell message to the members of the Graduating Class, entitled, "Cultivate the Real Presence."

In view of the deepening and critical interest in the writings of the so-called school of "confident living," we are publishing a fresh and penetrating review by Dean Homrighausen of the latest volume by Norman Vincent Peale, *Stay Alive, All Your Life*. Dr. Homrighausen's article is entitled, "Receipt for the Full Life."

Dr. Piper has made available to us the manuscript of a Communion Address, "The Real Presence," which was given in Miller Chapel on Tuesday evening, March 19, 1957.

After some years of real service in writing the column, *Princetoniana*, Dr. Lefferts Loetscher has asked to be relieved of this responsibility. His new and extra duties as Director of Graduate Studies claim an increasing amount of his time and effort. The Faculty Committee on Publications thanks him for a job well done and appreciates the willingness of the Reverend David L. Crawford, Assistant to the President, in composing the column for this issue.

The Book Review Section and the Alumni News have been prepared for us by the usual editors, Dr. Jurji and Dr. Hopper.

D.M.

THE STUDENTS' LECTURESHIP ON MISSIONS

October 28-30, 1957

The Reverend M. Richard Shaull, Th.M.
Dean of the Theological Seminary, Campinas, Sao Paulo, Brazil

Subject: The Encounter Between Classical Protestantism And The "Sects" on the Missionary Frontier.

THE MINISTRY OF GRACE

H. Ganse Little

"Bring of the fish which you have now caught."—John 21:10

It is a high privilege for anyone to address a graduating class of Princeton Theological Seminary; it is a double privilege to be permitted as an alumnus to address you as you sit where I once sat—twenty-eight years ago—with my fellow members of the Class of '29; it constitutes a triple privilege, a kind of club sandwich for the soul, to be asked to address the class which numbers in its midst one to whom I sustain a rather intimate acquaintance, first, by marriage—so to speak—in a kind of paternalistic sort of way, but through the years in growing admiration and respect.

Such an occasion for one who is both an alumnus and the father of a graduate puts into italics the fugitive character of time. Many memories return like the swallows to Capistrano. Be of good cheer! I shall spare you all but one which has some pertinence to the important subject of which I wish to speak.

Some twenty years ago this member of your august group, then a small boy of five or thereabouts was taken up to a fishing club near his home in north central Pennsylvania by middle-aged neighbors who were devoted to him. The excursion began on a Sunday afternoon. They spent the night and returned home very early Monday morning. I, then as now, a Presbyterian local minister by trade was "sleeping it off." I was brought back to reality in a manner unforgettable. First, there penetrated to my unconsciousness an odor, and then a voice, both irresistible. The voice which pitched pride and exaltation in a piercing whisper slightly below high C was insisting, "Daddy, Daddy, *look* what I *caught*!" But "Daddy" had already smelled what had been caught. My eyes struggled successfully to open, even as my nostrils struggled unsuccessfully to close. I had been lying on my right side quite near the edge of the bed. And there not two inches from the end of my nose on a large plate held tensely by the hands of the triumphant fisherman was the smallest, limpest, deadest trout "Daddy" had ever seen. The shrimp boats were unquestionably in!

Congratulations obviously were in order not only to meet the spiritual needs of a young man who had caught his first fish, but to terminate a tableau which threatened my own physical equilibrium. For unlike Jacob in presenting the products of his ingenuity to Isaac, neither the son nor the offering were in disguise, and the latter in its pristine state could not be catalogued as "savory meat such as I love." However, it soon became so. The trout was duly prepared, ceremoniously served, and proudly consumed for breakfast. And I shall never forget the shining eyes, the flushed face, the pride-filled voice, and the sense of achievement which filled the breakfast room as the family shared the triumph of a little boy, not only by listening to the twice told tale of how it all happened, but by partaking of the

fruit of his labors. He had brought of the fish which he had just caught and it had proved to be "a holy, an acceptable, and therefore a spiritual service."

I

One of the mysteries of God's grace is that some things he provides in grace direct—things we could never bring; but some things he provides through us indirectly. He provides them to us and then asks us to bring them to him indicating the need for them. In the 21st chapter of John the invitation which Jesus extended to the now triumphant fishermen, "Bring of the fish which you have now caught" was itself a ministry of grace: what they had to offer was needed, and life finds its meaning in being needed. But what they had to offer was needed because God in Christ so "arranges things."

As the disciples neared the shore "they saw a fire of coals, and fish laid thereon and bread." Whence these fish and this bread? And why not enough to go around? He who once said, "I have meat to eat ye know not of" also has fish and bread to offer which only he can provide—the grace of God. Why not provide it all? Because an integral part of saving grace is its self-imposed limitation; God could presumably do it all; he could provide everything. He does not; he leaves something for us to do. He needs and wants what we have to bring.

That is to say, the grace of God includes his dependence upon us. Perhaps he could do it all alone; he does not. He limits himself that we may know that we are needed, that we may grow through the sense of achievement in a fellowship of service with him. Part of his ministry of grace to us is his making room for our ministry of grace to others —and so to him.

Some things only God Almighty can do—the making of heaven and earth; the coming to us in Incarnation, in Atonement, in Resurrection. These things we cannot do—this is "the bread which cometh down from heaven." The works of Creation, of Providence, and of Redemption are utterly beyond us. Our deepest hungers, our basic needs are filled out of the storehouse of His wondrous love. But he doesn't do it all!

"In the beginning God created the heavens and the earth" but in an unfinished state. Else why the commandment, "Replenish the earth and subdue it"? Why must man dig for coal—and lose his life in digging? Why must man build a Hoover Dam and shed his blood in building? Why must an Eve Curie eventually die of the cell-destroying effects of having discovered and handled radium which was to restore and prolong life for millions?

"In the midst of life we are in death." This phrase from the Book of Common Prayer funeral service derives in turn from a Latin antiphon composed by Notker, a monk of St. Gall, in A.D. 911 while watching workmen build a bridge at Martinsbrucke in peril of their lives. Why doesn't God dig his own coal, build his own dams, discover his own well hidden secrets, span his own rivers, rushing, wide, and deep? This is of grace. Man created in the image of God, endowed with something of his own creative genius would be frustrated, stultified, and ultimately destroyed as a person were he not allowed to do his share, to make his contribution to the whole, to "bring of the fish which he has now caught."

Are you familiar with "The Canal

Builders' Song" by Berton Braley written in the first flush of the excitement of the completion of the Panama Canal?

"Here we are, gentlemen; here's the whole gang of us
Pretty near through with the job we are on;
Size up our work—it will give you the hang of us—
South of Balboa and north to Colon.
Yes, the canal is our letter of reference;
Look at Culebra and glance at Gatun;
What can we do for you—got any preference,
Wireless to Saturn or bridge to the moon?

Don't send us back to a life that is flat again,
We who have shattered a continent's spine;
Office work—Lord, but we couldn't do that again!
Haven't you something that's more in our line?
Got any river they say isn't crossable?
Got any mountains that can't be cut through?
We specialize in the wholly impossible,
Doing things "nobody ever could do!"

Not even God himself without us. Such is the ministry of parental grace. This is a lesson fathers and mothers learn if they are wise in their own generation. It is often much easier to do the thing yourself than to put up in patience with the halting, fumbling efforts of the child to learn how to do it for himself—and others—and for you! But to do it yourself is to deny growth to the child, his sense of achievement, his use of his latent endowment and capacity. A family eating a small fish caught by a small boy is partaking of a much more soul-satisfying meal—for the boy and for the parents—than if they were seated around a three dollar fish dinner with all the trimmings at Bookbinder's, or Hasslingers, or Fishermen's Wharf.

II

It is a ministry of God's grace to us that he doesn't do it all even in the realm of the redemption and reconciliation of souls. Be not dismayed! I am not departing from the faith once delivered to the saints. I believe—literally with all my heart and with as much of my mind as is capable of comprehension—in what is perhaps the most important truth Paul ever wrote: "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8). But it is still a gracious fact that after God in Christ has done only what God in Christ must do, God in Christ invites and commands, "Bring some of the fish which you have just caught." "Go ye into all the world and preach the gospel to every creature." "Let your light so shine before men, that they seeing your good works may glorify your Father which is in heaven." God leaves some things for us to do as his ministers, as the church, the body of Christ on earth. We are privileged to minister of God's grace to others because God in grace has so limited his own activity that there is a ministry of grace for us to perform.

Even a cursory review of the gospel record impresses the fact upon us that

throughout his earthly ministry Jesus Christ steadfastly refused to exercise his miraculous power to effect reconciliation between man and God or between man and man. He healed in a ministry of identification with and consummate compassion for the needs of suffering men and women. But he never employed miracle to bludgeon decision, to overwhelm the sense, to insure automatic commitment to the purposes of God for man. He went to the cross rather, rebuking Peter as he went, "Thinkest thou not that I *could* now pray my Father for 12 legions of angels?" God in Christ for the purposes of God in Christ and for the extension of a Kingdom of those who accept God in Christ wants and needs *men* not angels! He wants and needs men because the essential of grace is that grace invites the stumbling, inadequate, failing, mistaken attempts of men like you and me to offer ourselves as we are and for whatever we are worth—which isn't too much—to the purposes of God. He urges us to learn by experience, to make mistakes and profit by them secure in his all-encompassing forgiveness, to give unhideable evidence before the world and our congregations that we are "bone of their bone, flesh of their flesh, tempted in all points like as they are" and *not* without sin! For it is through this groping, growing process —acceptable to the God who is gracious —that men are reconciled to God and to one another by our teaching and our example neither of which are or ever can be perfect.

This ministry of grace can be epitomized by Jesus' request for a donkey upon which to ride into Jerusalem on his day of triumph. He directed the disciples in charge of procurement to explain, "The Lord has need of him!" The means of progress was not to be supplied by magic nor by miracle. Someone who has a donkey—or who is a donkey, still needing bit and bridle for direction in so many things—must offer what he has or what he is to the Lord. And lest you think the too personal twist I subtly suggest is amiss as applied to Seniors in theology, may I remind you of the confession of Martin Luther at the end of a not unfruitful but very human ministry, "Verily, I have been led, but like an old, blind horse!" The promise of God's grace is that he will not only lead us if we will, he will ride us to death—both ours, and his.

God and man await the contribution of your lives to his kingdom of righteousness and reconciliation. Every one of you has different capacities and powers: all are wanted and needed. Each of you has a different approach to and apprehension of the truth as it is in Christ Jesus: your approach and your apprehension will surely strike fire in some needy kindred heart and mind. You come to the ministry out of varied national and racial and cultural backgrounds. Praise God from whom all blessings flow! For if the church, the body of Christ, is indeed meant to be "all things to all men, if by any means she can win some" then the church needs every insight, experience, and habit of mind represented in this class. "Bring of the fish which you have now caught."

III

In connection with the preaching and teaching aspects of the ministry of grace I would emphasize briefly the interesting variation implied in the Revised Standard Version: "Bring *some* of the

fish. . . ." You might ponder the virtue of selectivity and variety. All kinds of fish are gathered up in your net. Even the matter of the size of the fish dinner you provide is important. A congregation can be bewildered and dismayed to find a whole theological halibut offered complete with head, fins, and tail, when all that can be comfortably encompassed in one morning is a properly sized and prepared filet of sole!

And there is no law against variety even in a fish diet. Furthermore, not every fish which fails to escape your net is necessarily edible. Let's face it: some ought to be thrown back into the sea. The dogfish of moralistic Biblicism, the skates of theological dogmatism, the jellyfish of soft and sinuous sentimentalism—other fish are edible but are an acquired taste best feasted upon in private to serve your own highly educated and somewhat esoteric palates, or possibly shared with a group of carefully selected piscatorial gourmets.

There will be many times when you are convinced you have nothing worth bringing. Times when you will have fished all night and caught nothing worth speaking about, nothing worth communicating either from the pulpit, in the class room, or by the power of example. This, at least is the way you feel about it; yet the market is waiting, scores, possibly hundreds, of homes expectantly count upon food for the spirit of your providing. On any given Sunday you can only bring what you have caught; on any given day you can only convey by word and deed what on that day is yours to give. Do not put too much trust in your own evaluation of the catch you bring. Don't hitch up the barometer of your soul in a kind of Rube Goldberg contraption with the fish scales. There will be nights of fruitless fishing and the risen Christ will not appear on the shore of that day's sea; the catch will seem paltry and profane, untouched by the Spirit, devoid of grace. Then, all we can do is still to bring of the fish we have caught, offer what we have, and back to the fishing grounds again regardless of mood or the migrant schools. Often the greatest contribution we have to bring to the needs of others has been born of our own kindred experience of seeming frustration and failure. I set great store by a quotation from the gifted pen of George MacDonald, the spiritual mentor of C. S. Lewis:

> "Troubled soul, thou art not bound to feel but thou art bound to arise. God loves thee whether thou feelest or not. Thou canst not love when thou wilt, but thou art bound to fight the hatred in thee to the last. Try not to feel good when thou art not good, but cry to Him who is good.—Fold the arms of thy faith, and wait in the quietness until light goes up in thy darkness. Fold the arms of thy Faith, I say, but not of thy Action: bethink thee of something thou oughtest to do, and go to do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend. Heed not thy feelings: Do thy work."

It is when we do our work in that spirit we find often to our amazement that a very small fish, despicable on the deck of a tuna-boat, illegal in the eyes of a game warden, but faithfully brought, vicariously shared, properly blessed can feed a multitude by the grace of Christ. A small fish like the widow's mite is of great value when it means we have done what we could—we have given all

that we have—we have brought of the fish we have now caught.

On the other hand you will be astounded and awed by the magnitude of the grace of God. True it is:

> " 'Tis God gives skill,
> But not without men's hands: He could not make
> Antonio Stradivari's violins
> Without Antonio."

And he who in grace has called us into the ministry of grace, he who will make acceptable what we bring in grace, is he who in that selfsame grace provides the harvest of the sea at unexpected moments when faith, and hope, and love are at ebbtide. There will be countless men and women and young people and little children made strong and pure and true and courageous and gracious and forgiving by reason of your strength when you felt weak, your purity when you were tempted, the truth you preached when you were filled with doubt, the courage you conveyed when you were far from feeling brave, the forgiveness you taught and practised when you felt stretched as on a cross. And God will make a better world with men and nations reconciled by virtue of your sacrifice of self, the contributions of the fruits, abilities and hard-won victories of your lives. For this is the promise of his grace; if we accept the premise of his grace in our ministry of grace.

"I owned a little boat a while ago
And sailed a Morning Sea without a fear,
And whither any breeze might fairly blow
I'd steer the little craft afar or near.
Mine was the boat, and mine the air, and mine the Sea, not mine a care . . .
One day there passed along the silent shore,
While I my net was casting in the Sea,
A man, who spoke as never man before;
I followed Him,—new life begun in me.
Mine was the boat, but His the voice, and His the call, yet mine the choice.
Once from His boat He taught the curious throng,
Then bade me let down nets out in the Sea;
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.
His was the boat, and His the skill, and His the catch, and His, my will."

Therefore in full faith and hope and love, "Bring of the fish which you have now caught!" And may God bless you in the bringing.

CULTIVATE THE REAL PRESENCE

words of farewell to the new Graduates by the President of the Seminary

Dear Friends:

It falls to me year by year, at Commencement time, to address some parting words of farewell to those who sit where you sit. Before I do so, let me say this: Taking you all together, you are the largest single group ever to receive degrees at one time from Princeton Theological Seminary.

Very early this morning I recalled the words I spoke twenty years ago to the Class of 1937. Re-echoing a thought of St. Paul as it is rendered in the Moffatt translation, I said to them, "Maintain the spiritual glow" (Rom. 12:11). Today, it so happens, that class is having an anniversary luncheon. When I think of those who will come together I am thrilled by the evidence I have that the "glow" is still in their lives.

On a Galilean mountain, a short time before he left this world, the Risen Christ said to his disciples, "Lo, I am with you always, to the close of the age" (Mt. 28:20). Remember these words of the Lord Christ, and may they inspire you to *cultivate the Real Presence.*

In an African forest in a desolate, lonely moment of his life, David Livingstone recalled these same words of Christ and made this comment: "They are the words of a gentleman and he won't let me down." That is precisely the certainty I want to leave with you. As you now take to the road of life, and go your several ways, remember that Christ's Real Presence is encountered on life's highways and byways. Last Sunday afternoon we sat down together in Miller Chapel to celebrate the Lord's Supper, Christ's farewell meal. He himself was our Host. There we enjoyed the Real Presence; Christ communicated to us his Risen Selfhood as we sat at his table.

But let us never forget, we who belong to the great Evangelical tradition, that our Lord's Real Presence is not confined to the Sacrament of Holy Communion. It is not restricted to the sanctuary or to any sacred spot. There are fellow Christians, alas, who have tended to banish the Risen Christ to the celestial sphere or to history's close, and to mediate him exclusively in the Eucharist. But on the authority of Christ himself, the Risen One who "was dead and is alive forevermore" haunts the pathways of earth. His is the Companion Presence of pilgrims and crusaders, and never is that Presence encountered so real as on the Road.

While it is gloriously true, however, that the Risen Lord is never far away, the experience of the Real Presence is conditioned on obedience. He who said that all authority in Heaven and on earth was his continues to walk with his friends. But Christ's friends are not his convivial cronies; they are his obedient servants. "You are my friends," he said, "my road companions, if you do what I command you."

But what did the Risen Lord command? What does he command you as you take to the road? He asks you, as he asks me, to join the great apostolic succession of his friends who are also his servants.

He wants you to play your part in bringing the nations to his allegiance. He asks you to do this primarily by preaching the Gospel to individuals, for there can be no new spiritual order unless this person and that becomes a "new creation" in Christ Jesus. But do not confine yourselves to evangelize individuals. When the circumstances demand, when the opportunity offers, confront the national life and the institutions of society with the Gospel. Question in the name of Christ the whole cultural order and its trends. Challenge the way in which international affairs are being conducted, so selfishly and shortsightedly, and without a tinge of the spirit of him who commissioned his disciples on a Galilean hill. Bring everything into captivity to the obedience of Christ. In that way, and only in that way, can you enjoy the Real Presence of him who died and rose again and who haunts the highways and byways of the globe.

The great Road Companion wants you also to build up his Church. Do not be satisfied with Christophiles. Demand much more of people than an admiration for Jesus Christ. Ask them to recognize that Christ's claims are not exhausted when his followers exert an influence on culture and social relations. Invite them unashamedly to be baptized into the Christian fellowship, to become members of the Church which is Christ's Body, and to accept responsibility therein. If you do this, the great Head of the Church will be with you on the road of your obedience.

Finally, echoing and commenting still further upon those immortal words from the Galilean mountain, your Road Companion, the Great Teacher, wants you, too, to be teachers, to pass on to others "all that he has commanded you." Engage, therefore, every one of you, in Christian education, whether in the church school or in college, in university or seminary classrooms. Make Christ's teachings relevant to life in all its phases. Grapple with the deepest problems of theology in our time. State in contemporary terms the faith once for all delivered to the saints so that people may understand what you are saying, or are challenged by what you convey to them.

And never forget it. He who spoke thus is not remote. He is with you and will ever be by your side if you are obedient to him. He is himself the Eternal Word of God who became flesh to be the Companion of your fleshliness. He is the Wisdom of God who will give you light in your darkness. He is the Master Teacher who will supply the right word and the right thought as the need arises.

Remember, too, that "the Lord is the Spirit." Distinguishable from one another, yes; but inseparable always: the Son and the Spirit. He who is the Truth will lead you into all truth. Walk in his holy companionship wherever you go, and keep going to the last frontier, and until the sun goes down. And may the Grace of our Lord Jesus Christ be with you all.

RECEIPT FOR THE FULL LIFE*

E. G. Homrighausen

Norman Vincent Peale is more than the pastor of the old Marble Collegiate Church in New York City; he is a national force. On one occasion he represented American Protestantism in a tri-faith television program. His column, entitled *Confident Living,* is syndicated through a nation-wide series of newspapers. His popular television program, *What's Your Trouble?,* continues to be sponsored by the National Council of Churches. His peripatetic engagements take him to important functions in every part of the United States. His career has been featured on television's, *This Is Your Life.* Church Councils in search for a "name" to attract a public gathering will inevitably ask first for Norman Vincent Peale, out of a possible three or four crowd-drawing religious celebrities. His writings, moreover, have been on the non-fiction best seller list for not weeks, but years! *A Guide to Confident Living* and *The Power of Positive Thinking* have been circulated by the millions in English and in translations in nearly every country on earth. (Over two million copies of the latter have been sold!) Recently on a visit to South Africa I found Peale's books in every sizeable book store. And the question most often asked of me at ministers' meetings and student conferences was, "What do you think of Norman Vincent Peale?" He is read and heard and followed by millions of people inside and outside the Churches. He is one of the few influential popularizers of a type of Christianity in our generation. As a minister ordained by the Methodist Church, as a minister in good standing in the Reformed Church in America, as a frequent representative of Protestantism, as the occupant of one of the oldest pulpits in America, as an evangelist for "confident living," "positive thinking," and the "full life," are he and his ministry to be regarded as questionable and even dangerous, or as part of an authentic revival of true evangelical Christianity in our time? The sides are drawn on this issue, and there are critics and supporters on both of them.

I.

It needs to be said that there is a genuine awakening of religious need in our time. Everywhere people are searching for "peace of mind," the "full and rich life," the "confident and victorious faith." As Dr. John R. Mott used to say, "the soil of humanity has been ploughed up and made fallow and ready for the seed of the Gospel." It is wrong to berate poor searching humanity for its authentic yearning for ultimate answers to the vexing questions of human existence. Now, Norman Vincent Peale did not create this fallow soil of the human soul! Neither did our present-day theologians, however realistic their theology or analytical their psycho-social diagnosis. It is the business of theologians and clergymen to listen humbly

* *Stay Alive, All Your Life,* by Norman Vincent Peale. Prentice-Hall, New York, 1957. Pp. 300. $3.75.

and sympathetically to the rumblings of man's agonizing soul.

It must be admitted that Peale speaks to this situation. Men like him seem to be closer to the common man than are the analytical diagnosticians. It must be honestly acknowledged that Peale talks the language of the men on the street. He sets his message in the context of daily relationships and makes immediate contact with the soul-plagued people of this generation. He uses no theological jargon; he does not talk over people's heads. He starts where people are. And what is more, he offers untheological laymen simple formulas which they can put into daily practice. And Peale does all this because he is a man of wide interests. His biography in *Who's Who* indicates that he is involved in everything from Rotary to the Actors' Guild; from journalism to technical advising for Hollywood producers; from the White House Conference on Children and Youth to the Union League. The secret of his popularity is in his identification with the humanity of our generation. And he radiates in personal life the "Gospel" he commends to others, even though I have critical reservations about his interpretation of *the* Gospel, his diagnosis of man's deep-seated predicament, and his conception of "the full life."

Whatever the critics may say about Peale's interpretation of the Gospel, they had better take a full look at their own failure to reach this generation, which is earnestly questing for salvation, with their version of the Gospel. I am convinced that the content of the Gospel and its method of communication are of one piece. At least, what Peale has to offer is reaching people! I am not one to criticize a drowning man who clutches at a waterlogged life preserver when there is nothing else at hand. I may denounce the man who threw him such a poor instrument of salvation, but I had better have a safer life preserver which is usable before I take my colleague to task, who is at least doing something about the situation. As a theologian I am getting a little impatient with the expert in the queen of the sciences who does nothing more than criticize the practical man who is trying to do something in the face of great need! It is high time theologians became practical! And, *vice versa*!

II.

But, what of Peale's Christianity? Here again, I pray for the spirit of humility. God has used many types of witness in history to proclaim the Gospel. For instance, every now and then I come across converts to Jesus Christ whose lives were genuinely changed through the preaching of Billy Sunday! I stoutly disagreed with Sunday's methods; I thought them crude and even vulgar. But, I must admit that the Gospel came through that "earthen vessel," as it always does! I believe that a great many people are genuinely reached by the Gospel of Jesus Christ through Peale's writing and preaching. Much depends on what they bring to his offer. There is much in Peale's person that does not come through his books. After all, he was reared in a Methodist home; he was converted as a youth; he is a graduate of Ohio Wesleyan University and Boston University School of Theology; he was an ordained minister in good standing in the Methodist Church. And that venerable old Marble Collegiate Church of the

Dutch Reformed Communion is satisfied to have him as its pastor with the full approval of the denomination! Surely, all this indicates that Peale is related to the evangelical tradition.

III.

Then, what are the dangers in Peale's Gospel? Fundamentally, they fall into several categories. First, in the light of the deep soul-hunger of people in this generation, is Peale's diagnosis of man's "sickness unto death" profound enough? I know the difficulty—and the danger—of trying to make a man with a simple stomach-ache aware of the fact that he has cancer. Perhaps a great many people do need simple remedies for surface troubles that are in the category of simple neuroses. But, I feel that even little problems are related to the truly big problems which lie deep in a man's ultimate relation to the Ground and Succor of his being. There is a great deal of truth in the old conviction that individuals must be soundly converted —even the unconscious must be opened up and exposed to the judgment and mercy of God. In short, one misses depth in Peale's treatment of human existence. While Peale starts where man is and concerns himself with man's need and problems, he does not probe deeply enough into the existential problem of man's being. And if the disease is serious must not the remedy be correspondingly costly?

IV.

Second, I am a little concerned about Peale's objectives for life. Three of the sermons or talks in this recent book emphasize "well being," "enthusiasm," and "new vitality." I ask myself: What is the good and the full life in terms of the New Testament? Is it these rather secular goals? I agree that the "new man in Christ" enjoys well being, enthusiasm, and new vitality. And yet, I have an uneasy feeling that in the New Testament sense these qualities of life are more "eschatological"; that is, they are present to be sure, but they are always received as *gifts* from a gracious God and are not *achieved fully* in this life by human techniques. Peale makes it sound so easy; in fact, he takes liberties with the Eternal, as though God were willing to give us anything we might want in the way of well being, enthusiasm, and vitality. The proper exertion according to formulas will work the miracle! The Apostle Paul knew a profound well-being with a "thorn" in his flesh; his enthusiasm was "in the Lord"; his inner vitality of the spirit was aglow as his bodily vitality was wracked with a vitiating disease. While I know from experience that the Christian who loses his life in Christ experiences real peace and joy, and indeed often enjoys a physical health which a negative life cannot appropriate, I am inclined by training and theological conviction to be more reserved in offering easy solutions to life's baffling enigmas and tragedies, not because of my lack of faith in the power of the Spirit of Christ, but because of what the New Testament frankly offers and does not offer!

V.

Thirdly, I would be inclined to raise some questions with Dr. Peale about theological matters. Faith, to him, is a kind of human energy which if properly employed will result in the "full life." For me, Biblical faith is trust in the righteousness and justice and love of

God, even though one receives nothing in the way of secular returns. God has greater things to do than to attend to my little wants; and while he knows the individual by name and numbers the hairs on his head, there are times when he must drink the cup of bitterness saying, "Thy Will be done by and through me, even as I suffer." I grant that the Holy Spirit implements the work of Jesus Christ in personal and Church life. We owe much to the evangelicals who made us aware of God-in-life in a time of rational theological dryness. Yet, I do believe that there is danger in making Christianity primarily into a power which serves *man*. I fear a Christianity which makes God into a *means* for man's salvation, as much as I fear a Christianity that makes man into a mere tool for God's glory. God's glory, to be sure, does not negate man's dignity; in fact, rightly seen it offers man his only true dignity. Only in obedience to God's high demands will man lose his old self to find his "new being" in Christ. Perhaps it is my Calvinism which makes me recoil from any type of Christianity which takes liberties with the living God and the grand realities of the Christian faith.

VI.

Dr. Emil Brunner of Zurich was once asked his opinion about "religious education" in the American Churches. At that time, "religious education" was inclined to be more religious than specifically Christian, and more concerned about the development of the religiousness than the nurture of the Christian man. Brunner replied, "It has done more harm than all the alcohol drunk by Americans during prohibition." Of course, it was a rather dramatic reply. What he meant to say was that the communication of a false Christianity can be more dangerous to human personality than an intemperate use of alcohol.

I am inclined to give my blessing, such as it is, to anyone who preaches Christ in some measure, because there is so much to be done. There are no perfect "vessels" to proclaim the Gospel. The Gospel is always distorted by its human communicators. So long as a person does not become too heretical, even a Billy Sunday may in his own way fulfill a much-needed ministry. However, there is a point beyond which I for one cannot commend or bless one who preaches a Gospel that varies widely from the historic center. There is a measure of deviation which is downright dangerous to personal and social life, as well as disintegrating to the Christian faith. It is at this point that Peale must be judged.

Dr. Peale is Reformed; I am Presbyterian. I am quite sure that much of the theology I find in Peale's books does not square with *Presbyterian* doctrine. For instance I have already mentioned Peale's conception of faith. I have alluded to his conception of "the chief end of man." I have mentioned man's perennial and profound predicament which an energetic faith, however vigorously practiced, does not eradicate. Further, I do not believe that any reputable theologian—whether Presbyterian or Reformed—would agree with what Dr. Peale says about "immortality" in his chapter on Live Forever. While I, as a Presbyterian, have no right to criticize my brother in the Reformed Church, I do feel that I have the duty to raise some serious questions about the theology of one who wields such a wide and powerful influence as an interpreter of Christianity for so

many people in our time. While Dr. Peale is an individual, he is also a responsible spokesman for Protestantism, and particularly for the denomination in which he is a minister in good and regular standing. I think I have the right—in this ecumenical age—to raise a question with the denomination which authorizes his ministry: What do you think of Dr. Norman Vincent Peale? Or, have our denominations reached a stage where it is no longer possible to apply any theological tests to determine the genuineness and integrity of a man's Christian ministry?

Or, is Dr. Peale a representative of that "larger ecumenicity" in our time which is emerging in all of the Churches? If so, perhaps the time has come when this emerging ecumenicity must develop some kind of criteria by which it may be saved from interpretations of the Christian faith which will diffuse it into vast and even dangerous generalities. Dr. Peale raises questions galore for the theologians and the churchmen of all the Churches. To date, very few churchmen have said much of anything officially about Dr. Peale and all that he represents.

My conclusion is that Dr. Peale's background and training are intimately associated with evangelical pietism. From personal acquaintance with him as a friend I know that he believes the "simple" Gospel of his forefathers, and that he believes it necessary to make this Gospel practical and available for the common man. He has "clicked" with the public and now finds himself occupying an enviable, but dangerous popularity. There is an aspect of "Pealism" which I sincerely appreciate and admire, as I indicated at the beginning of this article. But there is an aspect of "Pealism" which needs some serious correction. (I have talked with him about it.) I believe that Norman Vincent Peale's personal faith issues from the authentic Gospel of the New Testament, but that he is in grave danger of neglecting the discipline of sound theological thought without which even the most authentic experience of the Gospel may go badly astray. There is much in Peale's Christianity which sound theological reflection would correct!

A FOUR DIMENSION FAITH

". . . Then, finally, there is the dimension of *depth*. Let us put it this way. How far down will our Christian faith go? Will it descend into the lowest abyss of suffering, hardship, humiliation? Will it bend to succor the brokenhearted, to extend a lifting hand to the downtrodden, to raise the sinner out of his sin, to bind up the wounds of a humanity struck low? Would you welcome displaced persons into your community? Would you do something for, and not just talk about, racial integration? Would you try to help the alcoholic, the narcotic addict, the neurotic and psychotic in our society? Would you, in a word, love the unlovely?

Well, that is what the New Testament is all about. It proclaims on every page that God came himself to sinful mankind. He came to us not because we were lovable or worthy or deserving, but because of his own deep love for us. That love was a suffering, redemptive love which brought Christ to a cross. That is how far down God stoops. He does not stand aloof, he searches us out, he becomes flesh and dwells with us, he identifies himself with our sin and our waywardness. That is why the New Testament speaks so much of self-sacrifice and service and so little about self-realization and peace of mind. 'I came not to be ministered unto, but to minister.' 'Take up your cross and follow me.' 'He that shall lose his life shall find it.' "

—Hugh Thomson Kerr, *Theology Today*, Vol. XIV, No. 2, Pp. 157, 158.

THE REAL PRESENCE

(John 14:1-6)

Otto A. Piper

I. *Sacrament and Passion*

The Fourth Gospel, while recording our Lord's last meal, does not mention the institution of the Lord's Supper. Was it out of an anti-sacramental bias? But the man who wrote the sixth chapter of the Gospel was hardly averse to the Eucharist. The clue to the apparent omission is to be found in the last speeches of Jesus in chs. 14-17. While they are all related to the final meal, they explain its lasting significance rather than describe the events. Together with the supper these speeches are all meant to prepare the Disciples for the dreadful event of the crucifixion. As one who had been present, John is obviously anxious by such an arrangement to ward off a misunderstanding of the Lord's Supper which must have been quite common in his days.

The term "sacrament" does not occur in the New Testament, and one wonders whether by subsuming Christian Baptism and the Eucharist under that species the ancient church has not opened the gate to a host of misleading conceptions. In a world of sacred meals and sacramental religions there was danger that the Eucharist should be considered a substitute for the Lord's death, as is the case down to our days, e.g., in the Roman Catholic understanding of the Mass. Like St. Paul, who describes the function of the Lord's Supper as proclaiming the Lord's Death the evangelist reminds his readers how in those nocturnal hours during the supper Jesus was anxious to prepare his followers' minds for the significance of his death. The implication is that the celebration of the Eucharist is meaningful, because it anticipated symbolically the crucifixion, and it is from the purpose and the effects of Jesus' passion rather than from the miraculous character of the elements or the faith of the participants that the sacrament derives its place in the worship of the Church.

The very fact that the Lord's Supper and the Crucifixion are so closely related to each other is also the reason why they are and always have been in tension with each other. The farewell speeches of Jesus make plain that the Eucharist while it must never take the place of the Crucifixion is nevertheless its necessary supplement. By endowing the rites of this last repast with this unforgettable symbolism the Lord wanted his disciples to realize that the events of Good Friday were not just ordinary historical events. As long as there would be people who followed him they would be confronted with his death as an indelible and ever present event in their lives. Though not especially recording the words of the Institution, these last speeches explain why the celebration of the Lord's Supper has become an integral part of the church's life. At their meals Jesus' followers would remember his words and repeat the rite not because the Lord had commanded them to do so but rather because thus alone they were capable of giving ex-

pression to what the death of Jesus meant for them. If it were the historical recollection of the Passion as such that mattered for our salvation the Gospel narrative of Jesus' last twenty-four hours would have sufficed. But the history of the Christian religion has amply proved that the pragmatic-historical interest is apt to reduce the Crucifixion to an interesting event in history or at the best will treat it as a symbol of sacrificial love. In either case people lose sight of that feature which is so constantly emphasized in the farewell speeches, viz., that redemption depends on the personal relationship between Christ and his followers or, more accurately, between what he is and does, on the one hand, and their willingness to build their lives upon that foundation, on the other.

Right from the outset, however, Jesus underscores the paradox of that relationship. It is not one of man to man. "You believe in God," he says, "believe also in me." In the very hour, when he foretells his betrayal and ignominious death he rises above them and demands to be accepted like God himself. The mystery of his existence is suddenly unveiled before the disciples' eyes. It is only when we see God's work completed in Jesus that we truly know the God in whom we believe. What else does the celebration of the Lord's Supper mean but that we bear witness to our belief in a dying Saviour! Our scale of values is thereby completely reversed. Death, which has been the consequence of our disobedience, is changed into its opposite, viz., a means of redemption, and the wrath of God has lost its terrors at the very moment, when in the front of the Cross we accept it as the fate which we deserve. Prior to that night it was impossible for man to see the glory of God. The very fact that God had created man as his supreme creature made the glory of God questionable. Was God unable to create anything better than man? Man the sinner, man ignorant of God's design? Now, right in the middle of that dark night, when man's shortcomings will be more obvious than ever, God glorifies his Son, the Son, who for our sake had become man. The glory of the Incarnation is made manifest as Jesus walks to the Cross. The Saviour shows thereby that human nature is no permanent obstacle to the manifestation of divine life. But it is not man in general whom we glorify in celebrating the Eucharist, but rather the only begotten Son of the Father as contrasted with his human brethren.

II. *The Human Predicament*

Just as the disciples in those nightly hours, so we also, whenever we approach the Lord's Table, are made aware of the shortcomings of our human nature. "Let not your hearts be troubled!" the departing Saviour admonishes therefore his dismayed disciples. "Let not your hearts be troubled!" he also calls to us from his Cross. How desperately we need that encouragement! If it falls to God's own lot to be murdered, as he joins us to live a human life, where then shall we look for genuine decency and goodness in this world! Ask those, who deny original sin and talk so confidently of man's goodness, to face the Lord's Table. Let them listen to its stark and unmistakable language and then let them tell us, what foundation is left for their trust in man's perfectibility.

How good and comforting that the admonition to overcome our despond-

ency should come from him, who is just about to die. It is his very fate that makes us strong against the temptation to indulge in wishful thinking. The only comfort obtainable is the one that comes from the Cross. "With man it is impossible, but all things are possible to God," even to use human meanness and crime as means by which the power of sin will be overcome. "Let not your hearts be troubled!" This is not a psychological trick advising us to keep our emotions under control, and it has nothing to do with the cheap philosophy which manages all the time to discover a grain of meaning in a mountain of despair. But for the fact that he who spoke such comforting words had pointed with his raised hand to the distant hill on which he was to die in a few hours, the admonition would be worth nothing.

However, where does that hand point? It is as one who departs from his friends that Jesus makes his statement. True enough, he adds, "You know the way where I am going." But Thomas, with a heart filled with grief, states bluntly: "We do not know the goal, and how should we know the way." Thomas was not dull and he was not materialistically minded, as his modern critics have so often contended. He simply gave expression to the confusion of heart and mind, in which he and his fellow-disciples were left, when Jesus reminded them that what they had in common in the fellowship of this last meal was only the thought of his death. This would be the last time they would sit together around the table, and afterward no more earthly tie would connect them with their master. We call this sacrament a communion, and in a sense the term is correct. But we would realize its meaning more appropriately, when we keep in mind that it is communion with one who is about to depart from us.

I am afraid that too frequently, when we celebrate the Lord's Supper, it is merely in order to practice a sacramental doctrine. No wonder therefore that being confronted with this most incomprehensible event of human history we should think that we understood all that there is about it, and thus that we should be confident also that we knew what to do to be worthy of our participation. However, when we accept the invitation as one that sounds to us from the Cross, sacramental theories are of little avail. Then the elements set before us will rather remind us of the dreadful fact that death is the end of all things. As a result the world in which we live, and the church to which we belong, are seen drifting along aimlessly in a universe that expands indefinitely in every direction. Our age perhaps more than any other will be inclined to join Thomas in his assertion: "We do not know the goal, and how shall we know the way?"

But let it be said that Thomas had nothing to do with the sentimental pessimism of our age. For behind the modern anxiety there lures the subtle hope of a sophisticated race which hopes soon to reach that point, where man will be again in control of atomic energy, and then the danger of global self-destruction will be gone forever. The ignorance which Thomas confessed was of a profounder kind. He had not missed the Master's quiet assurance: "You know the way to my goal." But he admitted that he lacked the necessary comprehension. Was it not obvious that the way of Jesus was leading

straight to the Cross? Could it be true that the only way to save life here on earth was by giving it into death?

That is the question by which we, too, are confronted, who are gathered together here tonight. Are we prepared to believe that Jesus was right? How happy we feel with the idea that in his great love Jesus gave himself for us. But there stands his Cross waiting for us; that inescapable Cross. And with Thomas we have to confess sincerely: "We do not know that way." For the only method to know it would be by walking upon it, and from doing so we shrink instinctively. We would not be assembled here, of course, if we were not willing to give all kinds of evidence that we appreciated the Cross; all kinds, however, except the one suggested by Jesus. This is not surprising; Jesus himself did not expect a different reaction. As long as we think human thoughts concerning our redemption we'll prefer sacramental theories to the Cross. Not until we are prepared to learn heavenly wisdom from the Son of God shall we understand what this meal means for us.

III. *The Work of Jesus*

Over against their human lack of comprehension, Jesus reminds his disciples of three basic facts in that last night. They are the things that make the Passion of Jesus our way of redemption, and it is in their light alone that the Lord's Supper is rendered truly meaningful to us. Firstly, he says, I return to my Father's home. Secondly, I am going there to prepare dwelling places for you. Thirdly, I shall return to you. What a divine wisdom, so simple, and yet so profound! So natural and therefore so incomprehensible that Jesus seems to contradict himself. For why should he have to leave the disciples, if he were to return to them again anyhow?

First of all, this is a real separation. After the Cross the earthly fellowship with Jesus will be terminated. The Lord's Supper is a meal fellowship at which the guests and the meal are undoubtedly present, but not the host. If there is to be a communion, it must be one which owes nothing to the senses. The things visible are but the jumping board that is to enable us to depart, too. Jesus wants to return to the Father, because that is the purpose for which he was present in this world. As the Logos, the Son had left the inner communion with the Father in order to be the life of the world and to bring the world to God. He had become man that man might be brought back to his Creator. No other way to reach that goal is left to him but to make his own will completely one with the Father's plan. Everything that ties him to his Disciples in a purely human way, all consideration of their immaturity and of their need for further guidance and instruction, has to be silenced. More than that, he who during his whole earthly life was motivated by love for his people has to confront the dire fact that his death will be the judgment of those who oppose him. No more delay will be granted. The hour is come. Yet God does not force his hand. Jesus himself has to make the decision. No matter what human wisdom may counsel, he realizes that he has to act in accordance with the Father's will and he must leave it to him to make use of the Son's work for the benefit of mankind.

Of this return to the Father the

Lord's Supper reminds us. We are not asked what kind of redemption we want, and what we would regard the most appropriate way of redemption. Here is one, the only one, prepared for us by God, and apart from it there may be many delusions, but certainly no other redemption.

But this self-abandonment which the Saviour practices in his last hours is not the self-abandonment of Buddha, who wants to lose himself in the Nirvana. Rather Jesus acts so because his presence in this world is tied up with the saving purpose which the Father has with mankind. This task constitutes the second aspect of Christ's mystery. "In my Father's house are many rooms . . . I go to prepare a place for you." Let us not press the imagery unnecessarily, but let us not ignore it either. For how, except through images, would we be able to give concreteness to our view of God? The imagery of a paternal home brings to the mind the intimate fellowship with God, for which we are destined. But that destination would never become reality except through Christ's passion. For God's goal is to be reached with a mankind which is cut off from God not only by the gulf that separates the creatures from their Creator, but also and above all by our sinfulness. Were it not that we were conscious of our heavenly destination we might feel happy in this world like the animals who know nothing superior. Man, however, is homeless in this universe. We crave for peace of mind and happiness yet never discover it. For notwithstanding the moments of joy and satisfaction that we may experience, there is nothing to be found in this world that makes real sense. We suffer from the elusiveness of the objects, which we attempt to appropriate, from a nature, which is insensitive to our desires and aspirations, and above all from our inability to control our own life. But then where is the place in which we could feel at home? We certainly refuse to find comfort in the tempting suggestion that all our dissatisfaction is merely the product of a wrong perspective of thinking, and that true life is the way back into our own self.

In returning to the Father, Jesus makes plain to us that the fault lies in our will. We want to live as though it did not matter whether or not God existed. By surrendering himself completely to the Father's will Jesus finds peace for himself. But man's problem is not solved, when only one member of the whole race arrives at the goal for which all are destined. Here lies the explanation for the strange way chosen by Jesus. We, too, are to abide in God, or to find a room in the Father's house. But how little we are prepared for the divine device by which that goal is to be reached! Are we not shocked by the contrast between the pleasantness of the food on the Lord's table, on the one hand, and the horror of the Cross to which it points, on the other? His dying will be sustaining nurture for us. His radical obedience is to become our peace. Jesus enters into the rest of death that we might find rest for our life. But what is meant thereby is not yet fully understood, until we turn to the third aspect of the mystery of Christ.

What Jesus says about preparing rooms could be interpreted in a mythological sense, as has been done in many religions. But Jesus precludes such interpretation by adding: "I shall come back and take you to myself that where

I am you may also be." It is in him the crucified and risen one that we shall be united with God. Rightly does the Lord's Supper point to the Cross. But at the same time, the elements in their life-giving capacity confront us with him, who has triumphed over death and thus is present in his congregation. This is the promise Jesus connects with this last meal: it will be an everlasting meal.

How fittingly this symbol of his work was chosen! For our salvation, he is like bread and wine, which we eat and drink and enjoy, and which beyond the satisfaction which they give to our palate, will strengthen and build up our body. Think of his kindness. He invites us to his table. These are no exacting requirements which he decrees for those who are to be benefited by his death. Rather he promises that on his own accord he will come back, just as the meal is ready for us and wants to be partaken. What Jesus says of his return, viz., "that where I am you also may be," must not be confined to his ultimate appearance in glory. The manner in which he sees himself and his Disciples united must refer to his being present in the celebration of the Eucharist. The adverb "where" does not indicate a place in this spatial world but rather his and mankind's final destination, and the phrase "to be" denotes full existence as contrasted with the non-being of our actual life. The only way in which the Son can truly be himself, i.e. unified with all his followers and giving himself to all, is through his return to the Father. Thereby alone are we, too, able to be ourselves, or to have being. He who celebrates with the Disciples this last meal is no longer their teacher. It is the Son of God in whom they must believe. In inviting them to partake of the bread and wine, he therefore asks them to accept himself as the Son of God dying for them, or "to eat the flesh of the Son of Man and to drink his blood" (John 6:53).

Many have questioned the usefulness and the efficacy of the Lord's Supper, because it seems to detract from the redemptive power of the Cross. We could retort, however, and say that the significance of the Cross would remain limited to the relation between God the Father and his Son but for the fact that he, who gave his life in obedience to the Father's will, was present with his church, wherever and whenever they celebrate the Lord's Supper. Thus alone it is that in partaking of the bread and the wine we receive not only the forgiveness of our sins but also the new life in him. Neither the alleged transsubstantiation of the elements, nor the most sincere faith of the believers can be a substitute for the Lord's Real Presence in the celebration of the Eucharist.

IV. *Jesus' Significance*

Unless the Lord were present here in our midst, our celebration would at its best result in engendering some sublime sentiments in us or a few profound ideas. But the basic problems that confront human life, above all our homelessness in this world, and our perplexity would not be taken from us. Thomas was right: by ourselves we do not know the way; and no intellectual instruction will enable us to find it out. But to this Jesus says, "I am the way, and the truth and the life." He does not say: "I teach," or "I show" the way. Rather he is the saving reality present in the midst of our problems. What

Jesus means for us cannot be expressed in abstract concepts. He does not demand the acceptance of a sacramental theory, and he does not deem us unworthy, when we feel unable to imitate his life. All that is required of us is the awareness that this presence of his is the most valuable, the most important and the most helpful event in our lives. There lies the fault of all sacramentalism: a thing is worshipped, where a person should be welcomed. When we have a technical problem in the house, we call the plumber or the electrician, and when a man comes and says, "I am the electrician," we are sure that no matter how little we may know ourselves of the technical problem, he will take care of it.

So it is with Jesus. We do not know the way to God, though some boast that they do. But when we learn that Christ is present saying, "I am the way," we know that we can leave it to him to guide us. When we follow him, it is no longer a question, whether or not we like the way of the Cross. We are satisfied with the assurance to be guided by him, and we may be surprised in retrospect to discover that people thought we had borne a cross, whereas we were simply happy to follow him.

Moreover, in the celebration of the Eucharist we learn to accept Jesus as the way. The bread and wine, which we receive, were not selected by us from a menu card, but rather they are the food he presents to us, nor are we to look for interpretations other than the explanations given by himself. While it is true that all of us would like to know the special goal for which God has destined each of us, that will remain the secret of his majesty. We must be satisfied with being on the right way when we receive Jesus in his meal, and we can be certain that this way will lead us to the divine goal. Just as he is one with the Father, so the Son will conduct us in a way, where we, too, will be made one with God. Whether this will be in this life or the life to come, must not concern us.

Likewise, the present Lord is the Truth. In him God and the Creatures are brought together in the only way that is fitting for both of them. As long as we exist apart from God human existence is deficient. Humanists and existentialists err, when holding that human existence is meaningful in itself. Only he who lives that life of communion with God, for which all of us are destined, lives a full and abundant life. The Truth, however, does not come to us a proposition but rather as a person, and thus it is not meant to answer all our metaphysical questions. The humble elements of the Lord's Supper warn us against over-rating the significance of our academic problems. Behind many of our questions there hide intellectual pride and curiosity rather than the quest for truth.

But he who is present in the Lord's Supper as the crucified and risen one transforms our lives by confronting us with true human existence. By identifying himself with the bread and the wine, our Lord makes plain that this world and human life as they are, are not the truth, and thus that they are not destined perpetually to remain what they are. They have to be eaten in order to be useful. Thus the Lord of the sacrament brings with him the hope of a radical transformation, though by dashing all idealistic hopes. We are not destined to improve by degrees over what

we are, but rather to return to the simplicity of our original nature.

Finally, he is the Life. What we call life is not true life. But he brings with the food of his Table the comfort which we need for this earthly life. He does not console us with the expectation of a pleasant afterlife after the meaninglessness or the wastedness of this life. Rather he is present in the sacrament to render this life here on earth worth living by making it the way to God. Together with the sacramental food he gives himself to us thereby disclosing the divine secret of life, viz., that by giving one's life to others one has the true life. He does not say, "Unless you imitate my work you will be without life." What does he say? "I am the life." Come and receive me. Everything has been prepared.

WASH ME, GOD

Wash me, God!
Wash me clean!
Dash thy love upon me;
Plunge me in thy cleansing goodness;
Baptize me in the flood of thy forgiving mercy,
And make me clean.

Make me really clean—
As clean as thy heart;
Submerge me in the stream of thy boundless love;
Engulf me in thy great overflow:
Let thy truth overwhelm all that is false within me;
Let thy knowledge replace all my ignorance;
Let all thy goodness fill up my heart
Till I am clean—
As clean as thy love.

Wash me all over, God:
Cleanse me within; cleanse me without;
Wash all my deeds, my thoughts, my imagination, my subconscious,
My whole self;
Come into my entire life and love there,
Stay there,
So I will lose all my desire for what is not thy will,
All inclination for that which is not for thy best—my best;
And I shall be clean!
Clean—as God is clean.

(From *The Christian Advocate*, by W. Russell Shull)

THE PRESIDENT'S PAGE

Harbingers of a new era begin to appear in Princeton.

A distinguished young classical scholar has been installed as the new president of the University. It is a happy coincidence that, like so many of his predecessors, President Goheen has had a connection with the Theological Seminary. Presidents Patton and Hibben were both graduates of the Seminary. After he had retired at sixty from the presidency of Princeton University, Francis Landey Patton was elected the Seminary's first president. President Harold Willis Dodds, who has just laid aside his duties in Nassau Hall, after a twenty-four year tenure in the presidential chair, studied in the Seminary for one year before finally electing the career of a political scientist. Throughout his whole period of graduate study he roomed in Alexander Hall. The new president spent a year of his boyhood in the Payne Hall Missionary Apartments. The Goheen family resided there while on furlough from India where Dr. Goheen, the president's father, was a very outstanding medical missionary under the Presbyterian Board of Foreign Missions.

Both the Seminary and the University are confronted in these days with many problems that arise from the growth and development of each institution. I look forward during the two years before "graduation" to a continuation and tightening of the historic ties that bind our two institutions together as each confronts its distinctive task in the educational world of today.

Something like the atmosphere of a new era is experienced as one saunters across Mercer Street towards Library Place. The eye is greeted by the largest and loveliest library building to be owned by any seminary in the world. Old Lenox, that charming neo-Gothic structure, erected over a century ago to please the eye but not to take care of books, is no longer there. In the rear of the new Speer Library is a great open space, until recently occupied by the familiar red brick structure, the Lenox Circulating Library. This wide expanse is now being landscaped; it will provide the adequate parking room which is demanded by the Zoning Ordinance of the Borough of Princeton.

Not a few University friends are of the opinion that in the Speer Library the facilities for study are even better than in the great Firestone Library. How deep is the debt of gratitude which the Seminary owes to alumni and friends who, under the leadership and inspiration of that magnificent team, Doctors Christian, Kirkland, MacCalmont and Quay, continue to respond to the Library Fund.

This fall we send another missionary to that great frontier which is Har-

vard! Dr. Hofmann is uniquely prepared for the role he is being called upon to play in Harvard University. He will undertake a research project in the realm of religion and mental health. We are grateful for the service he has rendered to Princeton Seminary during the last few years. We wish him Godspeed; and may the project which will engage his toil provide fruitful insights for theological education.

Another Vice President moves into retirement. Dr. James K. Quay, after a decade of creative endeavor in the field of finance and public relations, has crossed the frontier of the three score and ten! Princeton Seminary owes a measureless debt to this beloved man. Alumni and friends of the Seminary, teachers and students, give thanks to God for his zeal and friendship and wish him still many years of creative endeavor in the service of the American Bible Society into which he now passes.

The President of the Seminary, alas, is being bereft of his assistant, David L. Crawford, who in September becomes pastor of the Second Presbyterian Church of Princeton. My only consolation will be the knowledge that the Second Church will be getting as its minister a young man of unusual gifts, and, what is still more important, a man with a shepherd's heart.

Happily, however, there is also a note of gladness in the campus air. There is a genuine feeling of exhilaration as we look forward to the new academic year. By the time this *Bulletin* is in the hands of its readers we shall have welcomed new members into our Seminary family. MacCarroll and Sanders, Dowey, Downey and Golden, to all of whom reference is made in *Princetoniana*, have a unique contribution to make to the Seminary in the glow of new development. We are grateful, too, to Professor George Thomas, Chairman of the Department of Religion of Princeton University, for his willingness to teach the course in Christian Ethics this year, while a new incumbent is being sought for the Chair of Applied Christianity.

We are no less thrilled with the prospect of Samuel Blizzard's coming a year hence to fill the newly created Chair of Christianity and Society to which he has been elected. His work with the Seminary will begin after he has completed a new research project which he will carry out under the joint auspices of the Rockefeller Foundation and the National Council of Churches on the subject "What Does the Layman Think of the Minister Today?"

These lines have been written during a weekend interlude in Princeton, between meetings of the International Missionary Council, the Central Committee of the World Council of Churches and the Executive Committee of the World Presbyterian Alliance. Life in these last years has been lived in constant rhythmic alternation between the local and the ecumenical.

Symbolically enough, the writing of this has been interrupted in order to

extend a word of greeting to Dr. Jones and members of the Seminary Choir. They have just returned from a two months' singing tour in Puerto Rico, Haiti, Santo Domingo, and many of the southern states. Cuba, which was also on their schedule, could not be visited because the political situation had turned ominous just at the time the Choir's visit was due. What Princeton Seminary owes to Dr. Jones and the Choir, which like the ancient Phoenix is reborn every year, only the coming time will tell!

I conclude like a sophomore who looks forward to his junior and senior years ahead. Years of campus consolidation and of unremitting toil I hope these next two will be for the Seminary and the Kingdom. And let us all walk together with a sense of the Real Presence.

Yours very cordially,

John A. Mackay

August 1, 1957

THE PREACHER'S BOOKSHELF

In the Foreword to *A New Testament Wordbook*, Shaun Herron, editor of *The British Weekly*, writes, "William Barclay is not only a great teacher, but a great preacher." Lecturer in New Testament Language and Literature at the University of Glasgow, he is becoming increasingly known through his books as one of the most helpful teachers and fruitful writers for the preacher of his decade.

Many were introduced to William Barclay at first through his writings for the Church of Scotland Youth Committee, particularly his volume on the Parables of Jesus, *And Jesus Said*, and his life of Paul, *Ambassador for Christ*. Recently there have been added a handbook on the Miracles, *And He Had Compassion on Them*, and a study in the Book of Revelation, entitled, *Letters to the Seven Churches*.

Presently the Westminster Press, Philadelphia, is publishing a new series of devotional commentaries on the New Testament, each book being translated and interpreted by Mr. Barclay. Already *The Gospel of Mark* and *The Acts of the Apostles* are available.

No preacher should be without the above-mentioned writings. William Barclay has a delightful style, with a flair for the classics and for apt and fresh illustrative materials. As someone has put it so well, "Here is scholarship in the preacher's service."

D.M.

PRINCETONIANA

David L. Crawford

The Campus This Summer

Into the classrooms of Stuart Hall twice a morning for nine weeks this summer came fifty-two language students. Forty were enrolled in Hebrew studies and twelve in Greek. During this time of concentrated attention they completed the equivalent of one year's study.

The Institute of Theology welcomed 280 registrants who came to Princeton from 25 states and the District of Columbia, as well as from Australia, Canada, England, India, Ireland, Japan, Korea, Lebanon, Pakistan, Puerto Rico, Scotland and Switzerland. This enrollment represented thirty-three different denominations.

Missionaries in Residence

During the past academic year the Seminary community has been privileged to have in Payne Hall the following missionaries and their families: Daniel S. Alvarez from Cuba; Samuel R. Burgoyne, Class of 1949, India; E. Otto DeCamp, Class of 1936, Korea; Dallas D. Landrum, Jr., Class of 1948, Iran; Paul R. Lindholm, Philippines; G. Gordon Mahy, Class of 1929, Philippines; Robert H. Meloy, Sudan; Harry Norlander, Thailand; Harry Peters, Class of 1938, Venezuela; Richard C. Rowe, Class of 1954, West Africa; Rodney A. Sundberg, Philippines; Alexander Wilson, Sudan; and Irvin E. Winship, Philippines.

Both Dr. Alvarez and Mr. Winship received the Master of Theology degree at the Commencement in June.

Largest Commencement

On June 4 Princeton Seminary awarded degrees to more students than at any other of the one hundred and forty-four previous Commencements. One hundred and six received the B.D. degree, eleven the M.R.E. degree, forty-three the Th.M. degree, and four the Th.D. degree.

New Lectureship

The Board of Trustees has announced the establishment of a new series of annual lectureships which have been endowed by the will of the late Benjamin B. Warfield, Professor of Didactic and Polemic Theology at Princeton from 1887 to 1921. To be known as the Annie Kinkead Warfield Lectures, they will be given initially in 1958-59. The subject of the lectures will relate each year to some major aspect of the Reformed Faith.

Faculty

Dr. James K. Quay, Vice President of Princeton Seminary since 1948 retired on September 1. We are delighted that he and Mrs. Quay will continue to reside in Princeton. Dr. Quay will become Field Secretary of the American Bible Society with his office in New York City.

Dr. Henry S. Gehman and Dr. George S. Hendry have been on sabbatical leaves from the beginning of the third term. Dr. Gehman is in Buenos Aires teaching in the Lutheran Seminary and assisting in the development of a theological library. Dr. Hendry

has remained in the United States for special research and writing.

Dr. Hans Hofmann, Associate Professor of Theology and a member of the Seminary faculty since 1953, has been chosen Director of a special project on religion and mental health to be undertaken for the next five years at Harvard University. He will also become Visiting Associate Professor of Pastoral Theology at the Harvard Divinity School. Dr. Hofmann is to be congratulated on this opportunity to relate more extensively the insights of psychotherapy and theology. Dr. and Mrs. Hofmann will reside at 21 Bates Street, Cambridge 40, Massachusetts.

At the annual meeting of the Board of Trustees, a new chair was established, "Christianity and Society." The first incumbent of the Chair will be Dr. Samuel P. Blizzard, at present Professor of Sociology in Pennsylvania State University, and also for the past four years Visiting Professor of Social Science at Union Theological Seminary in New York City. Dr. Blizzard holds degrees from Maryville College, Princeton Theological Seminary, Hartford Seminary Foundation, and Cornell University. Prior to joining the faculty at Pennsylvania State University in 1947, he taught at the College of Wooster and at Cornell University. A member of the Presbytery of Huntingdon in Pennsylvania, he was formerly minister of the Chestnut Grove Presbyterian Church. Co-Author with William J. Brown of the book, *The Church and the Community*, Dr. Blizzard is a frequent contributor to theological and sociological periodicals, and was five years editor of *Rural Sociology*. Because of research commitments he will not begin his teaching at Princeton Seminary until the academic year 1958-59. Dr. Blizzard and his family will live at 48 Mercer Street.

Dr. Edward A. Dowey, Jr. was elected by the Trustees as Professor of the History of Christian Doctrine. At present Associate Professor of Church History in McCormick Theological Seminary, Dr. Dowey is a graduate of Lafayette College, of Princeton Theological Seminary, and received his Master of Arts degree in Philosophy of Religion under the joint programs of Columbia University and Union Theological Seminary. In 1949 the University of Zurich in Switzerland conferred upon him the Th.D. degree *magna cum laude*. Prior to joining the McCormick faculty in 1954, he was a teacher at Lafayette College and at Columbia University. During World War II he served as a Chaplain for two years with the Marine Corps in the Pacific Theater, and for a year at Bethesda Naval Hospital. Dr. Dowey is the author of *The Knowledge of God in Calvin's Theology*, and is at present preparing several publications on the theology of John Calvin. He will assume duties at Princeton Seminary on September 1, 1957, and will reside at 20 Alexander Street.

The Reverend Edward A. Golden, Teaching Chaplain in the University of Louisville Medical Center and Instructor in Pastoral Care at Louisville Theological Seminary, and at Southern Baptist Seminary, has been appointed Visiting Lecturer in Pastoral Theology. A graduate of Davidson College and of Louisville Theological Seminary, Mr. Golden received the Master of Theology degree from Southern Baptist Seminary in 1954, and is completing doctoral work at Teacher's College of

Columbia University in New York City. He has also engaged in post-graduate work at the Yale School of Alcoholic Studies and the William Allanson White Institute of Psychoanalysis in New York City. From 1953 to 1956 Mr. Golden was Pastor of the South Amenia and Wassaic Presbyterian Churches in Wassaic, New York. He will live at 43 Hibben Road.

Dr. Charles Theodore Fritsch, who has been Associate Professor of Old Testament at Princeton Seminary, has been promoted to Professor of Old Testament. A graduate of Muhlenberg College and of Princeton Seminary, Dr. Fritsch received the Ph.D. degree from Princeton University in 1940. His most recent book, *The Qumran Community, Its History and Scrolls,* was published by the Macmillan Company last year. In 1954 he was Visiting Lecturer at the American School of Oriental Research in Jerusalem. He is a former Moderator of the Presbytery of New Brunswick, and a Trustee of the Westminster Foundation of Princeton University.

The Board of Trustees has appointed also two alumni of the Seminary as Assistants to the President. The Reverend Robert E. Sanders of the Class of 1955, and the Reverend Joseph MacCarroll of the Class of 1935. Mr. Sanders, who will be Administrative Assistant, is a graduate of Miami University in Oxford, Ohio, and was associated with Radio Station WSTB in Steubenville, Ohio, as Chief Announcer and Program Director for three years. At Princeton Seminary he was President of the Student Council, and since graduation has been the Assistant Minister in the First Presbyterian Church of Englewood, New Jersey.

Mr. MacCarroll will begin his new duties as Assistant to the President for Public Relations on September 1, when he leaves his present pastorate at the Ewing Presbyterian Church in Trenton. A graduate of Juniata College, he was a Chaplain of the United States Army Air Corps for four years, and was awarded the Bronze Star for gallantry in action in the European Theater. He is past National Chaplain of the American Legion, and has served for the past eight years as an Assistant to the Stated Clerk at the General Assembly of the Presbyterian Church, U.S.A. Mr. MacCarroll is the Stated Clerk of the Synod of New Jersey.

During the next academic year Dr. Glanville Downey will be Guest Professor in the History of Christian Thought. Dr. Downey was a member of the Institute for Advanced Study in Princeton from 1935 to 1940, and now is an Associate Professor of Byzantine literature at Harvard University's Dumbarton Oaks Research Library in Washington. From 1949 to 1952, Dr. Downey was Editor-in-Chief of the *American Journal of Archaeology.* He is particularly interested in the cultural and theological heritage of the Eastern Orthodox Church.

ALUMNI NEWS

Orion C. Hopper

Commencement Alumni Dinner

The Annual Dinner Meeting of the Alumni Association was held on Monday evening, June 3, in the Campus Center with William MacCalmont, President of the Association, presiding, and with a large number of alumni in attendance. John C. Finney, '07, offered the prayer of Invocation.

Seated at the speaker's table were President Mackay, James K. Quay, Eugene C. Blake, '32, Peter K. Emmons, '15, Charles R. Erdman, '91, William F. MacCalmont, '39, Bryant M. Kirkland, '38, Benjamin F. Farber, '09, and Dr. Hendrick Kraemer. Special tables were reserved for ten classes holding reunions: 1897, 1907, 1917, 1922, 1927, 1932, 1937, 1942, 1947, and 1952. In behalf of the Association, Dr. MacCalmont welcomed the missionaries, chaplains, trustees, faculty, along with the newest members, the Class of 1957.

Dr. Farber, Secretary of the Board of Trustees, expressed appreciation to the Alumni Association for their generous response to the annual Roll Call and for the calibre of men serving as Alumni Trustees. He announced the election of Clifford G. Pollock, '37, as Alumni Trustee, Class of 1960.

Dr. James K. Quay, Vice-President of the Seminary, gave a final address as a member of the Administration. Drs. Hopper and Wilson presented brief reports of the progress and work of their departments. The report of the Nominating Committee by its Chairman, Alvin Duane Smith, '45, was as follows:

President—Seth C. Morrow, '38; Vice-President—Stanley K. Gambell, '39; Secretary—William J. Wiseman, '44; Treasurer—Charles R. Erdman, '91.

For Council Members (Class of 1957-1960): Charles R. Ehrhardt, '41; Daniel C. Thomas, '44.

Nominating Committee for Officers and Council Members for 1957-58: Frederick B. Crane, '30; Walter R. Coates, '49; Andrew M. Sebben, '44.

Nominating Committee for Alumni Trustee for Class of 1961: David W. Weaver, '31; Kermit J. Nord, '39; Theodore F. Kennedy, '38.

Dr. MacCalmont expressed the appreciation of the alumni to David Hugh Jones and the Choir for their contribution to the program of the Alumni Meeting.

The main address of the evening was given by President Mackay. In his opening remarks he paid tribute to the Choir, referred to changes in Faculty and Administration, and to the splendid service rendered by Dr. Kraemer who had been a Guest Professor. As to the new Speer Library, he quoted a saying of the great Danish thinker, Kierkegaard, "Life must be understood backward and lived forward." The new Speer Library is a symbol of this. It was conceived in response to a need, built from the inside out—planned to conform to an ideal . . . a fitting, personal tribute to Robert E. Speer. He then announced October 8 as the date

set for the dedication of the new library. He also stressed the future needs of the Seminary by way of quarters for married and unmarried students, and discussed the dimensional problem. How large should the Seminary become? How large DARE the Seminary become?

In the course of his address he made this remark: "We have been sending out from this Seminary men and women who are well prepared for the parish ministry, for foreign and national missionary service, for chaplaincies in institutions and the Armed Forces. We must now send out men and women who are able to challenge the leaders of thought on college and university campuses."

Prayer was offered and the benediction pronounced by Dr. Albert Joseph McCartney, '03.

General Assembly Alumni Dinner

The General Assembly Alumni Dinner was held on Saturday evening, May 18, in the Mardi Gras Room of the Omaha Athletic Club, Omaha, Nebraska, with 185 alumni and their wives in attendance. Dr. Peter K. Emmons, President of the Board of Trustees, presided, in the absence of Dr. William F. MacCalmont. Drs. James K. Quay, J. Donald Butler, Bruce Metzger, and Orion C. Hopper represented the Seminary.

In the absence of President Mackay, who could not be present due to a long-standing engagement at Tuskegee Institute, the principal address was given by Dr. Quay. Reports to the alumni were given as follows—Dr. Emmons: faculty appointments; Dr. Kirkland: library campaign; Dr. Adams: Long Range Planning Committee of the Board of Trustees; Dr. Hopper: Alumni relations.

The Moderator of the General Assembly, Dr. Harold R. Martin, was introduced by Dr. Eugene C. Blake, and expressed his pleasure in being able to have a share in the fellowship of the Princeton Seminary Alumni.

Alumni Associations

Baltimore: On Monday, April 8, the Baltimore Alumni Association was organized at a luncheon meeting at the Waverly Presbyterian Church (George J. Riester, '23, minister). The Reverend John F. Weaver, '18, presided. President Mackay was present and was introduced by the Reverend Lloyd G. Ice, '25. The subject of Dr. Mackay's address was "The Ministry Today." Dr. Hopper spoke on alumni relations and placement. The following officers were elected: President, Louis M. Evans, Jr., '54; Vice-President, William H. McGregor, '54; Secretary-Treasurer, Donald Craig Kerr, '40.

Western Pennsylvania (Pittsburgh): On Monday, May 6, the Pittsburgh Alumni Association celebrated its 25th anniversary at a dinner meeting in the East Liberty Presbyterian Church (Charles P. Robshaw, '42, minister). Dr. James W. Clarke, professor of Homiletics, gave the principal address, and Dr. Hopper reported on campus events and alumni relations. Dr. Harry W. Pedicord presided and the following officers were elected: President, Frederick R. Hellegers, '37; Vice-President, James L. Ewalt, '40; Secretary-Treasurer, Melvin L. Best, '28.

Yukon (Alaska): On Wednesday, March 20, at Anchorage, Alaska, an Alumni Association was organized in the Presbytery of Yukon. The special

guest was Dr. Harry R. DeYoung, '44, of Redford Avenue Presbyterian Church, Detroit, who was conducting schools on preaching in that area for the Division of Evangelism. The following alumni were present: James S. Weaver, Chaplain, USA; Bertram H. Rutan, United Protestant Church, Palmer, Alaska; Neil Munro, Big Delta Church; Edward W. Diehl, Alaska Highway Parish, Tok Junction; J. Earl Jackman, Secretary, Board of National Missions; John C. Stokes, University Community Church, College, Alaska; Brian H. Cleworth, Assistant Secretary Work in Alaska, Juneau; Victor I. Alfsen, First Church, Fairbanks; R. Roland Armstrong, President, Sheldon Jackson College. Brian Cleworth was elected chairman of a committee to complete the organization of this northern-most Association of Princeton Alumni.

Synod Meetings

Ohio: On Thursday, June 20, in connection with the annual meeting of the Synod of Ohio, a group of Princeton Alumni met in New Compton Hall at the College of Wooster. Dr. William F. MacCalmont, '39, presided and reported on the 1957 Commencement activities which he had attended on June 3-4. The Reverend Elam Davies, minister of the First Presbyterian Church, Bethlehem, Pa., and one of the devotional leaders at the Synod meeting, was present and spoke briefly on the theme, "A Vital Ministry." Dr. Hopper reported on campus events, alumni relations, and placement.

New Jersey: On Tuesday, October 22, alumni attending the Synod of New Jersey will meet for luncheon at the Madison Hotel, Atlantic City.

Election of Alumni Trustee: Class of 1961

"A Committee on Nominations shall be elected at the Annual Meeting of the Alumni Association, to which committee names may be suggested as nominees by any member of the Alumni Association."

In line with the above action of the Board of Trustees of the Seminary and the Alumni Association regarding procedure in nominating Alumni Trustees, nominations should be sent no later than November 1, 1957, to the Chairman of the Nominating Committee, the Reverend David W. Weaver, '31, 706 Walnut Avenue, Baltimore 29, Maryland.

Any alumnus has the privilege of suggesting a name or names to the chairman or to any member of the committee. From nominations received, three or more names may be selected by this committee. Ballots with names and biographical data of the alumni selected as candidates for Alumni Trustee of the Class of 1961 will be sent out in early November.

Class Reunions for Commencement 1958

Class officers are reminded of Class Reunions for the 1958 Commencement. All classes with years ending in 8's or 3's will be reunion classes. The Alumni Office is anxious to be of assistance to any class looking forward to its reunion by furnishing member lists and suggesting methods by which this splendid tradition can be retained. At the 1957 Commencement Alumni Dinner, members from ten reunion classes were given special recognition.

ALUMNI NOTES

[1906]

James Wilson Bean is now the assistant minister of College Church, Ames, Iowa.

[1914]

Ward F. Boyd is serving as assistant minister of First Church, Boulder, Colo.

[1915]

Michele Frasca is serving as church visitor of the West Church, Binghamton, N.Y.

Thomas Boyes Ruff has been called to the pastorate of the Smyrna, Hillview and Wentworth Churches, N.C.

[1916]

William L. Tucker is serving as minister of Kobe Union Church, Kobe, Japan.

[1917]

Dirk Henry Middents has been called as minister of First Church, Kissimmee, Fla.

Harry W. Richmond is serving as associate minister of the Presbyterian Church of Mineral, Wash.

[1919]

Reginald Rowland has been called to the pastorate of the Presbyterian Church, Chazy, N.Y.

[1924]

Elmer P. Gieser is now manager of Ghost Ranch, Abiquin, N.M.

George LeRoy Willets has received the honorary degree of Doctor of Divinity from Bloomfield College and Seminary.

[1926]

James Sprunt has been called as minister of the Bethel Church, Staunton, Va.

[1927]

Elmer D. Wood has been called to the pastorate of the West Baton Rouge Church, Port Allen, La.

Jonathan Jozo Oguri is general director of Izumi Kisen Kabushi Ki (Transportation), Kaisha, Tokyo. He continues as minister of the Oguri Biblical Study Meeting.

[1928]

John Henry DeHaan is now the minister of the Eurden Christian Reformed Church, Renville, Minn.

[1929]

William H. McCorkle has been called to the pastorate of First Church, Bristol, Tenn.

Peter F. Wall has been installed as minister of the Desert Highlands Baptist Church, Palmdale, Calif.

[1932]

Walter Holmes Eastwood, S.T.D., minister of the First Church, Allentown, Pa., has received the honorary degree of Doctor of Divinity from Muhlenberg College.

William A. McAdoo has been called to the pastorate of the English Presbyterian Church, Marietta, Pa.

[1933]

Paul Parker Anspach is Instructor at the School of Missions, Lutheran Theological Seminary, Maywood, Ill.

Alexander Cromie is now the minister of the Clifton Street United Presbyterian Church, Belfast, N. Ireland.

Hubert P. Waddill has been called to organize the Windsor Park Church (U.S.A.), Austin, Texas.

[1934]

Paul C. Dickenson is now the minister of the Five Mile Church, Birmingham, Ala.

Reuben F. Pieters has been called to the pastorate of the Webster Groves Church, St. Louis, Mo.

[1935]

C. Herman Bailey has been called as minister of the Baptist-Presbyterian Church, Johnstown, O.

Charles T. Fritsch has been appointed professor of Old Testament at Princeton Seminary.

Joseph MacCarroll has been appointed assistant to the President of Princeton Theological Seminary in charge of public relations.

William P. Maxwell has been installed as minister of the Presbyterian Church, Hartselle, Ala.

[1937]

Doyle W. Brewington has been called to the pastorate of First Church, Ephrata, Wash.

Delbert Peter Jorgensen has been called as the minister of the Fourth Church, Philadelphia, Pa.

[1938]

Benjamin E. Bollman is minister of the Presbyterian Church, Aurora, Ore.

[1939]

George R. Ashwood, Jr. has been called to the pastorate of Central Presbyterian Church, Eugene, Ore.

Harry H. Bryan is serving as assistant minister of Covenant Presbyterian Church, Charlotte, N.C.

Glover A. Leitch is an associate minister at the First Church, Tulsa, Okla.

Frank Sperduto has been called to the Mt. Vernon Church, Wichita, Kans.

[1940]

S. Charles Shangler has been appointed Director of Extension Churches, Church Extension Board, Presbytery of Chicago.

[1941]

Joel Elden Anderson has been called to the pastorate of the Community Methodist Church, Springville, Calif.

John P. Dany has been called to the pastorate of St. Paul's Church (Presbyterian) Needville, Texas.

Paul R. Graham is the minister of the Canonsburg United Presbyterian Church, Canonsburg, Pa.

[1942]

Varre A. Cummins is now minister of First Church, Potsdam, N.Y.

William Gill Silbert has been called to the pastorate of Third Church, Uniontown, Pa.

S. Arthur Talman has received the degree of Doctor of Philosophy from the University of Pittsburgh.

John R. McAlpine is serving as pastor of Steele Creek Church, Charlotte, N.C.

[1943]

Lester R. Bachman is minister of the Kirkwood Orthodox Presbyterian Church, Kirkwood, Lancaster County, Pa.

David S. DeRogatis has been appointed Field Director of the Presbyterian Board of Christian Education for New England.

Lorenz Joseph Morrow has been installed as minister of the Northminster Church of Buffalo, Tonawanda, N.Y.

Joseph John Myerscough has been called to the pastorate of First Church, Fillmore, Calif.

Charles M. Thompson has been called as Minister of Christian Education at Central Church, Zanesville, O.

[1944]

Charles R. Eble is pastor-director of the Pleasant Hills Larger Parish, Dunbar, Pa.

Thomas Stratton Goslin II has been called to the pastorate of the Deep Run-Doylestown Church, Doylestown, Pa.

Robert Morrison DeWolf has been called to the pastorate of the First Methodist Church, Hanford, Calif.

David C. Newquist is now the associate minister of Westmont Church, Johnstown, Pa.

Elwyn A. Smith has been appointed Professor of Ecclesiastical History and History of Doctrine, at Western Seminary, Pittsburgh.

[1945]

Robert A. MacAskill has been installed as minister of the Presbyterian Church, Gettysburg, Pa.

Noel Alexander Calhoun has received the honorary degree of Doctor of Divinity from Washington and Jefferson College.

Jack Houser Prichard has been called to the pastorate of the Hemphill Church, Fort Worth, Texas.

Edward D. Simpson has been appointed Dean of the Pillsbury Baptist Bible College, Owatonna, Minn.

Jack W. Ware has been called to the pastorate of the St. Paul Presbyterian Church, Big Spring, Texas.

[1946]

John David Reid has been called to the pastorate of the First Church, Gloversville, N.Y.

Bruce Elliott Robinson has been called to the pastorate of the Rock Springs, Mitchell Memorial and Mt. Pleasant Churches, Ala.

Dick L. Van Halsema is serving as a Home Missionary-at-large, Christian Reformed Church, U.S.A., Canada, and Alaska.

[1947]

Robert H. Bragstad has been called to

the pastorate of the Prince of Peace Lutheran Church, St. Paul, Minn.

David Livingstone Crawford has been called to the pastorate of Second Presbyterian Church, Princeton, N.J.

John E. Slater has been installed as minister of First Church, Asbury Park, New Jersey. Mrs. Slater is the former Marion J. Avakian, Class of 1947.

[1948]

Reuel E. Johnson has received the honorary degree of Doctor of Divinity from Missouri Valley College.

Donald E. May has been called to the pastorate of Central Church, Chambersburg, Pa.

Jennings B. Reid has been installed as minister of First Church, Rome, N.Y.

C. Russell Stewart is minister of the Arnold, Homecroft and the new Pike Lake Churches, Duluth, Minn.

[1949]

Richard M. Archibald has been called as minister of First Church, Casa Grande, Ariz.

Theodore E. Franklin is the minister of Margarita Union Church, Margarita, Canal Zone.

August J. Kling has been installed as minister of First Church, Hackettstown, N.J.

David M. Mann has been called to the pastorate of the Onalaska Church, Onalaska, Wash.

Ernest O. Norquist has been appointed assistant minister, First Church, Muncie, Ind. He is also serving as Director of Westminster Foundation at Ball State College, Muncie.

F. Philip Rice has been appointed to the faculty of Jamestown College, Jamestown, N.D.

[1950]

John E. Adams has been called to the pastorate of First Church, Roseburg, Ore.

James E. Baldwin is minister of the Bethany Church, Ft. Wayne, Ind.

C. Harold Brackbill has been installed as minister of the Presbyterian Church of Jamesburg, N.J.

Bert Fedor has been appointed Minister of Education at First Church, Santa Monica, Calif.

Vernon K. Hoover is the assistant minister of First Church, Bethlehem, Pa.

Ellsworth E. Jackson, Jr. has been called to the pastorate of First and Central Church, Wilmington, Del.

Irvin K. McArthur is associate minister, First Church, Miami, Fla. Mrs. McArthur is the former Margaret Frances Olson, Class of 1950.

Dean R. Montgomery has been called to the pastorate of First Church, Hillsboro, O.

Robert Coddington Wheatley is now serving on the faculty of the Hun School, Princeton, N.J.

[1951]

Carl S. Berninger is serving as Master of the English Church Farm School (Episcopal), Upper Darby, Pa.

John R. Chandler is the organizing pastor for a new Presbyterian Church for Campbell-Cambrian Park, Calif.

Genevieve Kozinski has been appointed Deputy Probation Officer in Orange County, Calif.

George Bertram Mather has been appointed assistant secretary of the Board of Evangelism and Social Service of the United Church, with headquarters at Saskatoon, Saskatchewan, Canada.

Carl C. Murray is now stationed at Barranquilla, Colombia, South America, Board of Foreign Missions, Presbyterian Church, U.S.A.

[1952]

Harold W. Buller has been called to the pastorate of the First Mennonite Church, Beatrice, Neb.

Donald J. Davis has been installed as Rector of St. Christopher's Episcopal Church, Carmel, Ind.

Leonard Evans has been called to the pastorate of the Roseville Church, Newark, N.J.

Shirley C. Guthrie, Jr. has been appointed associate professor in the Department of Systematic Theology and New Testament, Columbia Seminary, Decatur, Ga.

Hans F. Hofmann has been appointed Director of the University Program on Religion and Mental Health and visiting associate professor of Pastoral Theology at Harvard Divinity School.

Donald R. Kocher has been appointed to the Department of Religion, Lafayette College, Easton, Pa.

Robert E. Lakey has been called to the

pastorate of Second Church, Saginaw, Mich.

William Francis B. Maguire is serving as assistant minister at St. David's Church, North Hollywood, Calif.

Hubert D. Newton has been called as assistant minister of First Church, Yakima, Wash. He will be organizing the new Westminster Church, to be chartered in 1958.

Robert Eugene Stover has been called to the pastorates of the First Churches of Andover and Belmont, N.Y.

Thomas R. Teply is now the assistant minister of Grace Church, Montclair, N.J.

Ann C. Williams is Director of Christian Education at the Angeles Mesa Church, Los Angeles, Calif.

[1953]

Robert D. Argie is pastor of Spring Place Church, Knoxville, Tenn.

Charles L. Donnell has been called as minister of the Memorial Drive Church, Decatur, Ga.

Ormond L. Hampton, Jr. is serving as assistant minister of the Pine Street Church, Harrisburg, Pa.

John A. Kuyper has been called to the pastorate of the First Church, Mandan, N.D.

Raymond K. Rossnagel is the organizing minister of a new Presbyterian Church at York, Pa.

Arthur F. Sueltz has been called as minister of First Church, Hanford, Calif.

S. Eunice Wenstrom has been appointed Director of Youth Work, Madison Avenue Church, New York City, N.Y.

[1954]

William H. Bender is minister of the Hodge Church, Trenton, Mo.

Robert LeRoy Blackwell has been called to the pastorate of the Presbyterian Church, Plainsboro, N.J.

Charles James Dougherty has been installed as minister of the Presbyterian Church, Mattituck, Long Island, N.Y.

William O. Harris is the assistant minister of Warner Memorial Church, Kensington, Md.

William Harold Hunter has been called to the pastorate of Ross Memorial Church, Binghamton, N.Y.

Robert L. Jansen is serving as director of Christian education at Mountain View Church, Tucson, Ariz.

Joel Mattison is studying at the Medical School, Duke University, Durham, N.C.

R. Christy Morgan has been called to the Pastorate of First Church, Covington, Tenn.

Randall R. Painter is the organizing pastor of a new Presbyterian Church at Endwell, N.Y.

Richard B. Ribble has been installed as minister of First Church, Iselin, N.J.

James A. Shera is the associate minister of First Church, Hartford, Conn.

Rondell B. Shaw has been called to the pastorate of the Ocean City Church, Ocean City, Md.

Robert L. Shirer has been called to the pastorate of the Presbyterian Church, Peekskill, N.Y.

David Victor Yeaworth has been appointed assistant minister of White Plains Church, N.Y.

[1955]

Robert A. Barnett has been called to the pastorate of the Irwin Memorial Church, Falls Church, Va. Mrs. Barnett is the former Joan Elizabeth Campbell, Class of 1954.

William Christie Demarest is the minister of Wells Memorial Church, Brooklyn, N.Y.

William R. Grace has been installed as minister of the Olivet Church, Wilmington, Del.

Frank S. Hamilton, Jr. is the minister of Christian education, Calvary Church, South Pasadena, Calif. Mrs. Hamilton is the former Betty Ann Kurtz, Class of 1957.

Robert P. Heim has been called to the pastorate of First Church (USA), Green Cove Springs, Fla.

William Klassen is teaching Greek at Goshen College, Ind.

Ernest J. Lewis is serving as associate minister, First Church, Tulsa, Okla.

Richard H. Miller has been installed as minister of the new Westminster Church, Ann Arbor, Mich.

George A. Pera has been appointed associate director, Westminster Foundation, Ohio State University.

Robert Elwood Sanders has been appointed assistant to the President of Princeton Theological Seminary.

Charles Edgar Staples is now the assistant minister at the First Church, Stroudsburg, Pa.

[1956]

John Chironna, Jr. has been called to the pastorate of First Church, Boyne City, Mich.

Charles L. Graves is doing graduate work at Biblical Seminary, New York City. Mrs. Graves is the former Sadako Kurisaka, Class of 1957.

David H. Gill has been called to the pastorate of the Dempsytown and Lamay Churches, Cooperstown, Pa.

Robert J. Gillespie is now the minister of the Robertson Memorial Church, Cincinnati, O.

John E. Grissett is a program worker at Christopher House, Chicago Presbytery Settlement House project.

Robert Lee Howland has been called to the pastorate of First Church, Lebanon, Ore.

Carl Russell Johnson is serving at Ivory, Madagascar, under the Board of Foreign Missions, Evangelical Lutheran Church.

Robert K. Meyer has been appointed a missionary to Japan by the Board of Foreign Missions, Congregational Christian Church.

John Burton Shaw has been called to the pastorate of the Presbyterian Church, Greenwich, N.J.

Joshua Shimomura is serving as student interne at Seabrook Farms, Seabrook, N.J.

William H. Stryker has been installed as minister of First Church, Sayreville, N.J.

Carlton Chungchieh Wu has been called to the pastorate of First Church, Doniphan, Mo.

A sudden sadness came to the Seminary family in the passing on April 24 of Mrs. Edward J. Jurji after a brief illness. Born in Beirut, Lebanon, Mrs. Jurji was a graduate of the British Training College there and taught in Bagdad, Iraq, before coming to the United States in 1933.

Dr. Mackay officiated at the funeral service which was held in Miller Chapel.

Deep sympathy is extended to Dr. Jurji, to their daughter Layla, a graduate this year of Wells College, and to their son David, a Princeton High School student. We shall miss her very much and shall never forget her hearty spirit.

Plans for the Class of 1957

Kenneth Burton Abel, minister, First Presbyterian Church, Lisbon, N.D.

Robert James Armstrong, assistant minister, Bethany Collegiate Presbyterian Church, Havertown, Pa.

Glenn Alvin Atchison, minister, First Presbyterian Church, St. Croix Falls, Wis.

Donald Santee Bachtell, assistant minister, Community Church, Palm Springs, Calif.

Richard Arthur Baer, Jr., further study, Princeton Theological Seminary

John Robert Barber, minister, First Presbyterian Church, Columbus, Kans.

Robert Dean Barnes, minister, Presbyterian Church, Granite, Md.

Richard Seymour Bauder, assistant minister, First Presbyterian Church, Hackensack, N.J.

Chelikuzhiel Thomas Benjamin, faculty, Union Christian College, Alwaye, South India.

Richard Scott Bird, assistant minister, First Presbyterian Church, Lewiston, N.Y.

William Newman Boak, assistant minister, Crescent Avenue Presbyterian Church, Plainfield, N.J.

William George Bodamer, further study, Princeton Theological Seminary.

Charles Collins Bray, Jr., minister, Westminster Presbyterian Church, Joliet, Ill.

Richard Edwin Brewer, further study.

Thomas Lawrence Cardwell, appointment pending, Board of Foreign Missions, Presbyterian Church, U.S.A.

Paul Drury Clark, assistant minister, Presbyterian Church, Tenafly, N.J.

David Lawrence Corbin, assistant minister, Tioga Presbyterian Church, Philadelphia, Pa.

Robert Davis Cox, plans incomplete.

William Theodore Durr, minister, Perry Hall Memorial Chapel, Baltimore, Md.

James Redmond Eakin, plans incomplete.

William John Evans, further study, Edinburgh, Scotland.

David Stanley Feazell, assistant minister, First Presbyterian Church, Lansing, Mich.

James Harvey Fenner, Jr., plans incomplete.

James Joseph Ferguson, minister, Presbyterian Church, Eddington, Pa.

Donald Foulk Flemer, director of Christian Education, Seventh Presbyterian Church, Cincinnati, O.

George Feldner Forner, assistant minister, First Presbyterian Church, Springfield, N.J.

Arlen Lowery Fowler, minister, First Presbyterian Church, Guthrie, Okla.

Arthur Edward French, Board of National Missions, Presbyterian Church, U.S.A., Gambell Island, Alaska.

John Cyrus Fuhrmeister, assistant minister, Presbyterian Church, Highland Park, Mich.

Carl Robert Geider, assistant minister, Southport Presbyterian Church, Indianapolis, Ind.

Paul Harold Gertmenian, further study, Princeton Theological Seminary.

George Harvey Gilmour, plans incomplete.

Robert Franklin Good, assistant chaplain, Punahau School, Hawaii.

Charles Lawrence Greenwood, navy chaplaincy.

Ruth Alicia Haase, Ganado Mission, Ariz.

Dutton Paul Hackett, assistant minister, White Plains Presbyterian Church, Auburn, Wash.

Keith Jordan Hardman, Jr., plans incomplete.

Lacy Rankin Harwell, further study, Edinburgh, Scotland.

Richard Albert Hasler, minister, Providence Presbyterian Church, Bustleton, N.J.

Jerry Lowell Hays, assistant minister, First Presbyterian Church, Fort Wayne, Ind.

Thomas Edward Heinlein, minister, Presbyterian Church, Salem Center, Hudson, Ind.

John Richard Hershberger, assistant minister, First United Presbyterian Church, Denver, Colo.

Gerald Lane Hill, minister, First Presbyterian Church, McLean, Tex.

James William Louis Hills, minister, Trinity Presbyterian Church, Philadelphia, Pa.

Philip Dale Hirtzel, minister, Presbyterian Church, South Charleston, O.

Robert Moore Hoag, further study.

Kirk Arthur Hudson, minister, Fort Dix Area Larger Parish, New Egypt, N.J.

Richard Lee Jacobson, assistant minister,

University Presbyterian Church, Seattle, Wash.

Virginia Stokes Jones, director of Christian Education, Presbyterian Church, Cranbury, N.J.

Charles Alfred Kellogg, minister, Presbyterian Church, Brookhaven, N.Y.

James Walter Kesler, minister, Thompson-Memorial Presbyterian Church, New Hope, Pa.

Adolph William Kunen, minister, Logan Valley Presbyterian Church, Bellwood, Pa.

Roger Alden Kvam, minister, First Presbyterian Church, Cranbury, N.J.

Merle William Leak, assistant minister, Carmel Presbyterian Church, Glenside, Pa.

Charles Lowell Lentz, assistant minister, Prentice Presbyterian Church, Indianapolis, Ind.

Jon Mark Lindenauer, minister, Woodside Presbyterian Church, Troy, N.Y.

Hervey Ganse Little, Jr., instructor, Wilson College, Chambersburg, Pa.

James Edwin Loder, further study.

Ross McNeil Ludeman, minister, Presbyterian Church, Gurney, Wis.

Robert Waldo MacGregor, plans incomplete.

Paul Frederick Maier, assistant minister, First Presbyterian Church, Washington, Pa.

Charles Frederick Mathias, assistant minister, First Presbyterian Church, York, Pa.

Donald Davidson McCall, minister, Presbyterian Church, Tecumseh, Neb.

Bert Edward McCormick, further study.

Alexander Jeffery McKelway, further study.

David Coleman Meekhof, assistant minister, First Presbyterian Church, Oklahoma City, Okla.

Beatriz Elena Melano, Mrs. Richard Couch.

James Aaron Mitcham, minister, Calvary Presbyterian Church, Asbury Park, and Westminster Presbyterian Church, Manalapan, N.J.

Donn Dement Moomaw, minister of new life, First Presbyterian Church, Berkeley, Calif.

Richard Addison Morledge, minister, Mt. Prospect Avenue Church, Hickory, Pa.

James William Morris, minister, First Presbyterian Church, Rockford, O.

William Fulton Muldrow, Board of National Missions, Presbyterian Church, U.S.A., Magdalene, N.M.

Charles Kephart Murray, Jr., assistant minister (temporary), Hollywood First Presbyterian Church, Los Angeles, Calif.

Harry Richard Neff, minister, Presbyterian Church, Nottingham, Pa.

Theodore Seneca Nissen, Jr., assistant minister, St. John's Community Church, Compton, Calif.

Kayton Roy Palmer, minister, N. W. Parish, Angus, Minn.

William Bernard Payne, minister, Second Presbyterian Church, Hazleton, Pa.

Alden Bryan Pearson, Jr., minister, Larger Parish, Marinette, Wis.

Norman Dunning Pott, further study.

Clarence LeRoy Reaser, army chaplaincy.

Ruth Mason Reaser, Mrs. Clarence LeRoy Reaser.

Charles Anderson Reese, minister, First Presbyterian Church, Cleveland, Okla.

Daniel Wayne Reid, minister, First Presbyterian Church, Brewster, Minn.

David Crockett Rightor, minister, Venice Presbyterian Church, Ross, O.

Harry Righter Robinson, minister, Bethlehem Presbyterian Church, Salisbury Mills, N.Y.

Richard Christian Rowe, Board of Foreign Missions, Presbyterian Church, U.S.A., French Cameroun, West Africa.

John Franklin Ruben, minister of education, Central Presbyterian Church, Eugene, Ore.

Paul Barrett Rudd, assistant minister, Park Central Presbyterian Church, Syracuse, N.Y.

Donald Pittman Scott, assistant minister, First Presbyterian Church, Hollis, N.Y.

Roy Edward Shearer, Board of Foreign Missions, Presbyterian Church, U.S.A., audio-visual assignment, Indonesia.

Robert Hugh John Siberry, assistant minister, House of Hope Presbyterian Church, St. Paul, Minn.

William Franklin Skinner, minister, Central Presbyterian Church, Downingtown, Pa.

John Winfield Sloat, minister, Presbyterian Church, Pataskala, O.

George Duane Smith, minister, Congruity Presbyterian Church, Greensburg, Pa.

Mary Raymonde Schmoeller, Director of Christian Education, Northminster Presbyterian Church, Evanston, Ill.

John Seibert Snyder, Jr., army chaplaincy.

Marlin Brice Stewart, minister, First Presbyterian and First Congregational Churches, Mahanoy City, Pa.

Mary Virginia Stieb-Hales, plans incomplete.

Richard Frederick Stone, Memorial Presbyterian Church, Bellona, N.Y.

Robert Conrad Strom, assistant minister, First Presbyterian Church, Englewood, N.J.

Lloyd Richard Swenson, minister, Presbyterian Church, Myrtle Point, Ore.

Carolyn Van Dyke Symmes, director of Christian Education, Prospect Presbyterian Church, Maplewood, N.J.

Norman Wheeler Taylor, plans incomplete.

David Lee Thomas, assistant minister, Babcock Memorial Presbyterian Church, Baltimore, Md.

Terrence Nelson Tice, further study, Princeton Theological Seminary.

John Robert Topping, Jr., minister, Pittsgrove Presbyterian Church, Daretown, N.J.

George Muller Walker, assistant minister, University Presbyterian Church, San Antonio, Tex.

Leon Foster Wardell, minister, Presbyterian Church, Muncy, Pa.

Frank Norwood Watson, minister, Neshaminy Warwick Presbyterian Church, Hartsville, Pa.

David James Welker, minister, Community Presbyterian Church, Fort Laramie, Wyo.

Morgan Roy West, minister, Community Presbyterian Church, Tenino, Wash.

Kenneth Earl Williams, minister, Ashbourne Presbyterian Church, Elkins Park, Pa.

Edward David Willis, further study.

Donald Alan Wright, assistant minister, West Presbyterian Church, Binghamton, N.Y.

Mary Elizabeth Jordan Wycoff, Mrs. William Randolph Wycoff.

William Randolph Wycoff, assistant minister, First Presbyterian Church, Defiance, O.

Edwin George York, minister, Washington Presbytery Co-operative Parish, Waynesburg, Pa.

LIP SERVICE

Ye call Me Master and obey Me not,
Ye call Me Light and see Me not,
Ye call Me Way and walk not,
Ye call Me Life and desire Me not,
Ye call Me wise and follow Me not,
Ye call Me fair and love Me not,
Ye call Me rich and ask Me not,
Ye call Me eternal and seek Me not,
Ye call Me gracious and trust Me not,
Ye call Me noble and serve Me not,
Ye call Me mighty and honor Me not,
Ye call Me just and fear Me not.
If I condemn you, blame Me not.

(Engraved on an old slab in the
Cathedral of Lübeck, Germany)

DEGREES, FELLOWSHIPS, AND PRIZES

Commencement, June 4, 1957

Masters of Religious Education (Prin.)

Chelikuzhiel Thomas Benjamin, B.S. Union Christian College, Alwaye, India; M.A. Madras Christian College, 1947

Donald Foulk Flemer, A.B. Cornell University, 1941

Ruth Alicia Haase, B.S. Trenton State Teachers College, 1953

Virginia Stokes Jones, Ph.B. University of Chicago, 1931

Beatriz Elena Melano, B.S. Normal Teachers College, Buenos Aires, 1950; A.B. Bessie Tift College, 1955

Ruth Mason Reaser, A.B. Maryville College, 1951

Mary Raymonde Schmoeller, A.B. Duke University, 1954

Mary Virginia Stieb-Hales, B.S. Drexel Institute of Technology, 1951

Carolyn VanDyke Symmes, A.B. Maryville College, 1953

Mary Elizabeth Jordan Wycoff, A.B. College of Wooster, 1954

Edwin George York, A.B. Westminster College, Pennsylvania, 1953; B.D. Princeton Theological Seminary, 1956

Bachelors of Divinity

Kenneth Burton Abel, A.B. Brown University, 1954

Robert James Armstrong, A.B. Temple University, 1954

Glenn Alvin Atchison, A.B. Macalester College, 1954

Donald Santee Bachtell, B.S. East Stroudsburg State Teachers College, 1954

Richard Arthur Baer, Jr., A.B. Syracuse University, 1953

John Robert Barber, A.B. University of Kansas, 1954

Robert Dean Barnes, A.B. Doane College, 1954

Richard Seymour Bauder, A.B. University of Minnesota, 1948

Richard Scott Bird, A.B., College of Wooster, 1951; M.S. Springfield College, 1953

William Newman Boak, A.B. Baldwin-Wallace College, 1953

William George Bodamer, A.B. Wagner College, 1953

Charles Collins Bray, Jr., A.B. Yale University, 1950

Richard Edwin Brewer, A.B. Drew University, 1954

Thomas Lawrence Cardwell, A.B. University of California, 1953

Paul Drury Clark, A.B. College of Wooster, 1954

David Lawrence Corbin, A.B. Pennsylvania State University, 1954

Robert Davis Cox, B.S. University of Notre Dame, 1945; M.D. Johns Hopkins University, 1949

William Theodore Durr, A.B. Houghton College, 1954

James Redmond Eakin, A.B. University of Maryland, 1954

William John Evans, B.S. East Stroudsburg State Teachers College, 1954

David Stanley Feazell, A.B. Ohio State University, 1954

James Harvey Fenner, Jr., A.B. Whitworth College, 1954

James Joseph Ferguson, A.B. Grove City College, 1954
George Feldner Forner, A.B. Allegheny College, 1954
Arlen Lowery Fowler, A.B. Oklahoma Agricultural and Mechanical College, 1952
Arthur Edward French, III, A.B. College of Wooster, 1953
John Cyrus Fuhrmeister, A.B. Coe College, 1944; M.S. University of Illinois, 1949
Carl Robert Geider, A.B. Hanover College, 1954
Paul Harold Gertmenian, A.B. Stanford University, 1954
George Harvey Gilmour, A.B. University of Oklahoma, 1954
Robert Franklin Good, A.B. Columbia University, 1954
Charles Lawrence Greenwood, B.S. United States Naval Academy, 1950
Dutton Paul Hackett, A.B. University of Washington, 1952
Keith Jordan Hardman, Jr., A.B. Haverford College, 1954
Lacy Rankin Harwell, A.B., University of the South, 1951
Richard Albert Hasler, A.B. Houghton College, 1954
Jerry Lowell Hays, A.B. Elmhurst College, 1954
Thomas Edward Heinlein, A.B. Ohio University, 1954
John Richard Hershberger, A.B. Muskingum College, 1954
Gerald Lane Hill, A.B. Austin College, 1954
James William Louis Hills, A.B. University of Saskatchewan, 1951; M.A. 1954
Philip Dale Hirtzel, A.B. Wayne University, 1954
Robert Moore Hoag, B.S. University of Rochester, 1954
Kirk Arthur Hudson, A.B. Saint Lawrence University, 1953
Richard Lee Jacobson, A.B. University of California at Los Angeles, 1950
Charles Alfred Kellogg, A.B. Harvard University, 1947
James Walter Kesler, A.B., Maryville College, 1955
Adolph William Kunen, A.B. Maryville College, 1954
Roger Alden Kvam, A.B. Wheaton College, 1954
Merle William Leak, A.B. Westminster College, Pennsylvania, 1954
Charles Lowell Lentz, A.B. Princeton University, 1953
Jon Mark Lindenauer, A.B. Lafayette College, 1950
Hervey Ganse Little, Jr., A.B. Princeton University, 1954
James Edwin Loder, A.B. Carleton College, 1953
Ross McNeil Ludeman, A.B. Cornell University, 1954
Robert Waldo MacGregor, A.B. Macalester College, 1954
Paul Frederick Maier, B.S. Maryville College, 1953
Charles Frederick Mathias, A.B. Bucknell University, 1954
Donald Davidson McCall, A.B. Hastings College, 1954
Bert Edward McCormick, A.B. Marshall College, 1954
Alexander Jeffery McKelway, A.B. Davidson College, 1954
David Coleman Meekhof, A.B. University of Washington, 1953
James Aaron Mitcham, Jr., A.B. Howard University, 1949
Donn Dement Moomaw, B.S. University of California at Los Angeles, 1954
Richard Addison Morledge, A.B. Grove City College, 1954

James William Morris, A.B. State University of Iowa, 1948; M.A. 1949
William Fulton Muldrow B.S. University of Colorado, 1950
Charles Kephart Murray, Jr., A.B. University of Pittsburgh, 1947
Harry Richard Neff, A.B. Franklin and Marshall College, 1954
Theodore Seneca Nissen, Jr., A.B. University of California at Los Angeles, 1951
Kayton Roy Palmer, A.B. University of California, 1949
William Bernard Payne, A.B. Muhlenberg College, 1954
Alden Bryan Pearson, Jr., A.B. Duke University, 1952
Norman Dunning Pott, A.B. Wheaton College, 1954
Clarence LeRoy Reaser, A.B. Maryville College, 1951
Charles Anderson Reese, A.B. Trinity University, Texas, 1954
Daniel Wayne Reid, A.B. Franklin and Marshall College, 1954
David Crockett Rightor, A.B. Grove City College, 1954
Harry Righter Robinson, A.B. Maryville College, 1954
Richard Christian Rowe, A.B. Park College, 1950
John Franklin Ruben, A.B. Grove City College, 1954
Paul Barrett Rudd, A.B. Lehigh University, 1954
Donald Pittman Scott, A.B. Whitworth College, 1954
Roy Edward Shearer, B.S. Lewis and Clark College, 1954
Robert Hugh John Siberry, B.S. University of Kentucky, 1954
William Franklin Skinner, A.B. Hamilton College, 1954
John Winfield Sloat, A.B. Denison University, 1954
George Duane Smith, A.B. Elizabethtown College, 1954
John Seibert Snyder, Jr., A.B. Rutgers University, 1954
Marlin Brice Stewart, A.B., Lafayette College, 1954
Richard Frederick Stone, A.B. Grove City College, 1954
Robert Conrad Strom, A.B. Oberlin College, 1953
Lloyd Richard Swenson, A.B. San Jose State College, 1948
Norman Wheeler Taylor, A.B. Whitworth College, 1954
David Lee Thomas, A.B. Maryville College, 1953
Terrence Nelson Tice, A.B. University of Arizona, 1953
John Robert Topping, Jr., B.S. Rutgers University, 1949
George Muller Walker, B.S. Davidson College, 1953
Leon Foster Wardell, B.S. Union College, 1945; M.S. University of Wisconsin, 1947
Frank Norwood Watson, B.S. United States Military Academy, 1950
David James Welker, B.S. Colorado College of Agriculture and Mechanical Arts, 1952
Morgan Roy West, A.B. Seattle Pacific College, 1953
Kenneth Earl Williams, A.B. Temple University, 1954
Edward David Willis, A.B. Northwestern University, 1954
Donald Alan Wright, A.B. Tusculum College, 1953
William Randolph Wycoff, A.B. College of Wooster, 1954

Masters of Theology

Daniel Santalis Alvarez, University of Havana; Th.B. Evangelical Theological Seminary of Puerto Rico, 1945

Fuad Judeh Bahnan, British Institute, Jerusalem, 1943; Near East School of Theology, Beirut, 1952

Vernon Edward Berg, Jr., A.B. Davis and Elkins College, 1952; B.D. Columbia Theological Seminary, 1955

Charles Tipton Botkin, A.B. Central College, 1948; B.D. Western Theological Seminary, Michigan, 1951

Fu Sheng Chen, A.B. Goshen College, 1953; B.D. Princeton Theological Seminary, 1956

Robert Newman Davis, Jr., A.B. Whitworth College, 1951; B.D. Fuller Theological Seminary, 1955

Garrett William Demarest, B.S. University of California, 1947; B.D. Fuller Theological Seminary, 1950

William John Doorly, B.S. Temple University, 1954; B.D. Theological Seminary of the Reformed Episcopal Church, 1954

Ray Cloyd Downs, B.S. Columbia University, 1940; McCormick Theological Seminary, 1944

James Lawrence Driskill, A.B. Pennsylvania State University, 1946; B.D. San Francisco Theological Seminary, 1949

David Emil Engel, A.B. Wesleyan University, 1949; B.D. Union Theological Seminary, New York, 1952

Walter Arthur Fitton, A.B., Houghton College, 1951; B.D. Princeton Theological Seminary, 1954

George Ibrahim Haddad, A.B., Syracuse University, 1953; S.T.B. Berkeley Divinity School, 1956

William Hagen Halverson, A.B. Augsburg College, 1951; Th.B. Augsburg Theological Seminary, 1955

William Owen Harris, A.B. Davidson College, 1951; B.D. Princeton Theological Seminary, 1954

Toru Hashimoto, Union Theological Seminary, Tokyo, 1944; B.D. Dubuque Theological Seminary, 1956

Henry Wallace Heaps, A.B. Maryville College, 1951; B.D. Princeton Theological Seminary, 1954

John Edward Huegel, A.B. University of Wisconsin, 1951; B.D. Princeton Theological Seminary, 1954

Philip Oberlin Hyland, A.B. St. Olaf College, 1938; Th.B. Luther Theological Seminary, Minnesota, 1942

Robert Waldo Jewett, A.B. Boston University, 1953; B.D. Princeton Theological Seminary, 1956

Carl Russell Johnson, A.B. St. Olaf College, 1936; Th.B. Luther Theological Seminary, Minnesota, 1940

King Kenneth Jones, Jr., A.B. University of California, 1952; B.D. Fuller Theological Seminary, 1955

Harold Jow, B.S. University of California, 1941; B.D. San Francisco Theological Seminary, 1944

Harold Barry Keen, A.B. Lafayette College, 1943; B.D. Princeton Theological Seminary, 1946

Berkey Earl Knavel, B.S. Juniata College, 1946; B.D. Bethany Biblical Seminary, 1948

Fred Dale Layman, A.B. Asbury College, 1954, B.D. Asbury Theological Seminary, 1956

Clement Sian Hui Lee, Th.B. Sekolah Tinggi Theological College, Indonesia, 1951

James Ya-Ko Lee, Taiwan Theological College, Formosa, 1940; B.D. Fuller Theological Seminary, 1956

Walter Maienshein, A.B. Eastern Baptist College, 1955; B.D. Theological Seminary of the Reformed Episcopal Church, 1955

James Richard Memmott, A.B. Rutgers University, 1952; B.D. Princeton Theological Seminary, 1955

Osmundo Afonso Miranda, Th.B. Presbyterian Theological Seminary, Campinas, 1954

Vernon Harry Neufeld, A.B. Bethel College, 1949; B.D. Bethany Biblical Seminary, 1954

Sang Jung Park, A.B. Asbury College, 1952; B.D. Asbury Theological Seminary, 1956

Richard Detweiler Rettew, A.B. University of Pennsylvania, 1948; B.D. Princeton Theological Seminary, 1951

Nevin Eugene Schellenberger, A.B. Franklin and Marshall College, 1943; B.D. Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pa., 1945

Vernon Earl Shankle, A.B. Eastern Nazarene College, 1953; B.D. Princeton Theological Seminary, 1956

Walter Bonar Sidjabat, B.D. Djakarta Theological College, Indonesia, 1955

Robert Daniel Simmons, A.B. Hampden-Sydney College, 1950; B.D. Union Theological Seminary, Virginia, 1953

Mark William Thomsen, A.B. Dana College, 1954; B.D. Trinity Theological Seminary, 1956

Bokumin Tsuchiyama, A.B. Greenville College, 1953; B.D. Princeton Theological Seminary, 1956

Thomas Richard Wentworth, A.B. Baylor University, 1950; B.D. Southwestern Baptist Theological Seminary, 1953

Irvin Everitt Winship, A.B. Montana State University, 1948; B.D. San Francisco Theological Seminary, 1951

Ching-Yih Wu, Taiwan Theological College, Formosa, 1931; Union Theological Seminary, Tokyo, 1934

Doctors of Theology

Louis Francis Gough, Th.B. Anderson College, 1939; B.S. 1946; B.D. The Divinity School, Duke University, 1949; Dissertation: A Paleographical Description and Textual Analysis of a Minuscule Greek Manuscript (Greg. 1315), with a Full Collation.

Tai-Dong Han, B.S. St. John's University, Shanghai, 1946; B.D. Westminster Theological Seminary, Philadelphia, 1951; Th.M. Princeton Theological Seminary, 1952; Dissertation: Methodology of History; A Study of Method from Ranke to Toynbee.

Walter Frederick Kuentzel, A.B. Mission House College, 1944; B.D. Mission House Theological Seminary, 1945; Dissertation: The Problem of Jesus and Paul in New Testament Research.

Raymond Albert Martin, A.B. Wartburg College, 1947; B.D. Wartburg Theological Seminary, 1951; Th.M. Princeton Theological Seminary, 1952; Dissertation: The Syntax of the Greek of Jeremiah. Part I: The Nouns, Pronouns and Prepositions in the Case Constructions.

FELLOWSHIPS AND PRIZES

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Richard Arthur Baer, Jr.

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Junior, James Edward Craig

The Second Mary Long Greir Prizes in Speech and Homiletics to
Middler, Mark Dwight Ferguson
Junior, Paul Alfonso Riemann

The William Tennent Scholarship to
Thomas Edward Fisher

BOOK REVIEWS

Pathways of the Inner Life: An Anthology of Christian Spirituality, by Georges A. Barrois. Bobbs-Merrill, New York, 1956. Pp. 263. $5.00.

"The purpose of this book is to ask those who have been conscious of encountering God in some observable degree to tell us of their experience, to show us what they discovered to be the significance of faith in human life and thought."

The author invites us to join this pilgrimage that we may be strengthened and comforted along the way. In his introduction he speaks of the Christian's "encounter with God." He points out how "some are moved by an elementary instinct of faith and some are literally possessed of God." He has selected those who give a first-hand account of their personal experience, and betray the evidence that they are masters of the spiritual life. The chapter on "The Introduction" is a must if you are to appreciate the comprehensive details of the pilgrimage. In the encounter of faith God meets man without any intermediary. Man is drawn into the actual presence of his Lord. Such a contact with him who is Life is tantamount to being reborn. It is a commonplace to say that once a man has met with God he will never be the same again. This contact with the living God is not to be confused with the mental representation of the same, whereby we seek to record our experiences for our own sake or for the sake of others. The average believer, if he relates his experience at all, is likely to give a rather poor account of his loose relationship with God, no matter what his theological competence may otherwise be.

This volume has a great deal to say about mysticism, and many in our practical age are prejudiced against mysticism and most of us, I presume, would have difficulty in defining what is and what is not mysticism. "Christian mysticism," he maintains, is entirely distinct from every other kind of mysticism. Rapture is by no means a necessary feature, but rather an incidental concomitant, of Christian experience. The mystical life begins with the first flash of faith in a man and becomes more and more observable as faith grows, when the Holy Spirit actually "takes the lead." Inasmuch as the book has much to say about mysticism and deals all the way through with Christian mystics, you will find the closing pages of "The Introduction" a most clarifying analysis of mysticism, which consists, he says, "in an intimate commerce with God, so intimate in fact that it may be called a communion or just plain union." He calls our attention to the fact that very humble people were and are great mystics. Joanne of Arc was practically illiterate, and we all know that Brother Lawrence's orientation was more or less limited to the kitchen sink. Here is a sentence worth remembering: "The Christian mystic is simply a man in whom faith actually strives to become the unique driving force." But mysticism, like faith, is not only knowledge, it is love, or disinterested friendship. As faith sharpens man's sense of ethical responsibility, so mysticism leads to a full consecration of man's activities. The fact that many of the spiritual writers of old were monks and nuns should subject mystics to the charge of being anti-social. But this is really without foundation, for true mystics have never ceased to take up the burden of their fellowmen in their life of prayer and in the midst of their external deeds. The cloistered life need not be without its impact on social development in spite of its narrow theatre of activity.

The pages of his book seek to tell how Christians in every land and every age have testified in earnest to the reality of their experience.

The author deals with these personalities which stand out like mountain peaks across the centuries in seven different periods: (1) from the Church fathers through the thirteenth century; (2) the late medieval period; (3) from the renaissance, Spain especially; (4) from the renaissance onward, Germany; (5) from the renaissance onward, France; (6) from the renaissance onward, England; (7) the last fifty years—names with which we are all familiar in our own times, Rufus Jones, Albert Schweitzer, Thomas R. Kelly.

How I could wish that such a volume had been available in Princeton Theological Seminary at the turn of the century when we

listened day after day to the erudite lectures on Church History by Dr. John W. DeWitt, and were introduced to these great names in the calendar of the Christian church. These thumbnail sketches of the fathers would have been an invaluable commentary and would have helped to clarify the significance of their time and place. Across the years we have familiarized ourselves with only a few of them: Augustine, Bernard of Clairvoix, Francis of Assisi, Thomas Aquinas, Savonarola, Luther, Calvin, George Fox, Bunyan, and John Wesley. Most of the others are simply names like ships that pass in the night, and so we have missed a wealth of cargo.

Dr. Barrois has a pleasing way of presenting first the personalities of the period and giving us a thumbnail sketch of each life, his exact time and place in history, and then presenting us with brief samples from his pen.

As early as the second century Christian writers began to describe their own religious experience by the analogy of platonic contemplation, that is, free from the disturbing influence of passions, for only then may we become gradually acquainted with the truth.

He has selected Gregory of Nyassa as representative of the fathers of the eastern church, tells of the date and place of his birth, something of his education, something of his personal struggles, and his climb to place and recognition. There follows a sample of his writings, "The Clean of Heart Shall See God," and (2) "The Vigil of the Soul" and (3) "The Ascent of God's Mountain." How valuable these excerpts would have been to us when we were learning the authors' names for the first time, in our courses on Church History!

He chooses Augustine to represent the western fathers and says that he is a "must" because of the intrinsic quality of his doctrine and of his lasting influence on the theology of the Church. His excerpts from Augustine's pen afford stimulating reading, especially the one on "God's Image in the Soul." Or turn to page 63 where he quotes in full the "Paraphrase of the Lord's Prayer" by Francis of Assisi. One wonders, however, just how such an exposition of the Lord's Prayer would go over today in our more or less conventional pulpits.

But time would fail me to go on and deal with all the characters of which he gives us such helpful sketches. Let us speak of one or two that are not so familiar: Gerson, in the late medieval period. Whoever heard of Gerson? Or of Søuso? And his sermon on the Maypole? Or Tauler? And his sermon entitled, "Working for God"? Or of Ruysbroeck? And his sermon on the theme of Christian liberty? In the period from the renaissance onward, however, we come upon names more familiar: Ignatius Loyola, St. Theresa, Luther, Jacob Boehme, Brother Lawrence, and the great French orator Fénelon, whose sermon I came across in my first parish on the text, "He took his journey into a far country." It has remained with me through the years, as a homiletic classic.

Time would fail us to so much as touch the high spots of this most informing volume, which I predict will become a handbook for classes that are studying Church History. We are indebted to Dr. Barrois for his meticulous and helpful commentary on the Church fathers.

ALBERT J. MCCARTNEY,
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National Presbyterian Church
Washington, D.C.

Atlas of the Bible, by L. H. Grollenberg, O. P. Thomas Nelson and Sons, New York, 1956. Pp. 166. $15.00.

This seems to be the year for Biblical atlases. The reviewer knows of at least five new, or newly revised, atlases of the Bible in English which have appeared in the last twelve months. New archeological discoveries of immense importance to Biblical scholarship and the publication of texts which throw new light on the history, culture and chronology of the Near East have made handbooks written just ten years ago on the Bible woefully inadequate and out of date. It is good to see that those who are interested in the geography of the Near East and in Biblical history are keeping abreast of these new discoveries and making them available to students of the Bible in most attractive and useful form.

Certainly one of the most elaborate and exquisite of the new atlases is that of Father Grollenberg who originally published the volume in Dutch in 1954. It caught on so

rapidly that within two years it was translated into French and English. Father R. de Vaux wrote the preface to the French edition, and Prof. Albright and Prof. Rowley introduced the work to English readers on both sides of the Atlantic in words of highest praise. Grollenberg's experience as an archeologist with the French School of Biblical and Archaeological Studies at Jerusalem, his first-hand knowledge of the Bible lands, and his skill as a photographer have combined to make him an ideal choice to prepare an atlas of the Bible.

The most striking feature of this oversize volume is the abundance of "eloquent and living" photographs—over 400—of the Bible lands as they are today. Taken from the ground and from the air, they will stimulate the reader more than the long pages of description. Thirty-five maps, interspersed throughout the book, illustrate the different periods of Biblical history by symbols, colors, and over-printed legends which are of unique pedagogical value. Models of the cartographer's skill are found in the two maps on the "end papers," which depict, I. The Biblical Lands, and II. The Travels of St. Paul.

Maps and plates are linked by 60,000 words of commentary which tell the story of the Divine purpose as it unfolds in the Scriptures. The author's account of the fall of Jerusalem and the events just preceding it have already been superseded by the publication of new material which adds greatly to our knowledge of this tragic period of Israel's history. The use of the term "Mosque of Omar" (pp. 71 and 131) in describing the Moslem structure on the Temple area in Jerusalem should be abandoned, because it is not a mosque, nor was it built by Omar. Its correct name is the Dome of the Rock. One also misses a convenient chronological table of events of Old Testament history. The comprehensive index at the end of the book, containing every town and village, mountain and valley, river, country, and people which occur in the Bible, is of great value to the student of the Bible.

CHARLES T. FRITSCH

Rand McNally Bible Atlas, by Emil G. Kraeling. Rand McNally and Company, New York, 1956. Pp. 487. $8.95.

The characteristic feature of Prof. Kraeling's excellent atlas is the lengthy text of over four hundred, double-columned pages. In spite of this immense amount of material the volume is designed in handy bookshelf size for convenient reference use. The reason that this work is so weighted on the commentary side is that the author feels bound to discuss all of the geographic and topographic references in the Bible from Genesis to Revelation. The wide erudition and sound critical judgment of the author are apparent on every page.

Forty pages of new, full color maps, including eighteen double-spread maps, clearly show the geographical divisions and changes in the ancient world from the days of the patriarchs to the time of St. Paul. Unfortunately these maps are placed in a group in the middle of the book which makes it more difficult to refer to them when reading the text. There are also fifty smaller, black and white maps which highlight specific areas in detail where important events have taken place.

The more than three hundred photographs are not as striking as those in Grollenberg's atlas, nor are they as well correlated with the text. On the other hand, Kraeling's atlas has two invaluable chronological outlines of history—a Table of Early Civilization (pp. 58-61) and a Table of Bible History (pp. 344-348), which are not to be found in the atlas reviewed above.

In the course of such a long text where so many problems are discussed there will be places where one will differ from the viewpoint of the author. One wonders, for instance, why Kraeling gives the date 1300 B.C. for Abraham in the chronological table on p. 344, and yet in the discussion of Abraham's wanderings (pp. 62-78) talks about Bronze Age cities in connection with Gen. 14 (cf. also p. 119), and notes that there is a parallel of the name Arioch (Gen. 14:1) in the Mari letters (c. 1700 B.C.). On p. 135 the author suggests the possibility that Jericho fell in 1350 B.C., yet on p. 148 he notes Albright's view without dissent that the conquest of Palestine took place after 1300 B.C., and in the chronological table, on p. 344, we read: "c. 1230 Exodus of a Hebrew group."

The author has a lot to say about the Dead Sea Scrolls in the atlas. In fact, he begins

the book with the fascinating story of the discovery of the Scrolls. He is wrong, however, when he says that at Qumran only "one cistern has a staircase," since practically all of the cisterns, both large and small, have steps leading down into them. And one can hardly agree with his belief that Jesus was probably a member of the Qumran community, or one like it, simply because he practised celibacy, and because his views differed so greatly from those of the legalistic Pharisees (p. 370).

These few criticisms, however, in no way detract from the overall excellence and usefulness of this atlas. It is a reference work we heartily recommend for every church and Christian home where the Bible is read and taught.

CHARLES T. FRITSCH

Classic Commentary Library (Psalms, Isaiah, Mark, the Acts), by Joseph Addison Alexander. Zondervan Publishing House, Grand Rapids, Mich.

Charles Hodge, no mean theologian himself, considered his colleague Joseph Addison Alexander (1809-1860) the greatest American theologian. Son of Archibald Alexander, the founder of Princeton Theological Seminary, Joseph Addison had received an excellent training both in philology and theology, and had enlarged his amazing natural gifts by an extended trip to Europe, which enabled him in turn to familiarize the American clergy with German scholarship. For thirty years he displayed a very stimulating and fruitful activity both as professor at the Princeton Seminary and in the affairs of the church. His commentaries were sold to and read by tens of thousands of ministers in the United States and Canada as well as in Scotland. There was every reason, therefore, for reprinting them in the series of the *Classic Commentary Library.*

J. A. Alexander was firmly convinced that, since the Bible was the only reliable basis for theology, the main purpose of theological training had to be "the exposition of the inspired original" (Acts, p. 1). He realized, however, that contrary to a widespread belief, the AV was no longer fit for the minister and the layman to be used as the pure source of truth. The principal aim of his commentaries was to give a new rendering closely approximating the original text, in order to discourage "the sluggish disposition to regard the common version (AV) as the ultimate authority, and even to insist upon its errors or fortuitous peculiarities as part of a divine inspiration" (Isaiah, p. x). But he was no less aware of the fact that even the most correct rendering of the original text will not necessarily open the student's eyes to its correct meaning.

J. A. Alexander's exegesis follows the historico-grammatical method. With great care and learning he discusses all aspects of vocabulary, grammar, syntax, and style, and the historical context of each passage is as accurately as possible ascertained. Unlike some of his predecessors, however, Alexander does so without losing himself in cumbersome details. He is concerned with the meaning of the words rather than with philology. While he wanted the whole church to familiarize itself with the Biblical message in its totality, he realized, nevertheless, that he could not address himself directly to the laity, because the minutiae of exegesis which were so essential to him, would not appeal to them. Thus he had the theological student in mind, when he wrote his commentaries, sure that he was addressing himself to "an intelligent and educated ministry." Refraining from pointing out the devotional and practical applications of his text, and drawing but sparingly attention to its theological significance, he trusts that such a procedure is the most adequate way to enable the minister to preach and teach in accordance with the Bible. One can only marvel at the greatness of such a theological leader who notwithstanding his firm theological convictions offers an exegesis in which he keeps his own theology for himself, because he looks for a ministry which will not preach the views of a master but rather inspire itself from the Bible!

The commentary on Isaiah (1846-47) is in many respects the richest and most rewarding one. Together with Charles Hodge, Alexander had conceived the plan of a series of commentaries, which would familiarize the clergy with Biblical criticism and the history of Biblical scholarship. Criticism was not to be ignored or shunned, nor was it to be feared, for the truth and authority of the

Word of God does not depend on questions of philology or history. But Alexander rightly insists that the critic has to restrain his criticism until he has ascertained what the text is speaking about. He inveighs vigorously against the rationalistic method which starts with axioms concerning what is possible and what is not, and truncates the text accordingly prior to its interpretation. Even from a purely philological viewpoint such a procedure is methodologically unsound. Alexander shows in many instances, how "criticism" is but a screen for an objectionable or questionable theology that is smuggled in under the guise of "objective scholarship."

The numerous references given in this commentary to the exegetical views of the Fathers of the Church and contemporary theologians are meant to serve as "a valuable antidote to exegetical extravagance and crudity, afforded by a knowledge of earlier opinions and even exploded errors" (Isaiah p. xi). This vast knowledge and use of other men's exegetical work forms the foundation for one of Alexander's outstanding features, viz., the flexibility of his mind and the absence of dogmatism. He is fully aware of the difference between the Word of God, on the one hand, and the interpretation offered by the theologian, on the other.

In a way it is therefore to be regretted that except for the volume on Isaiah, the author has practically abandoned these historical notes in his later commentaries. It seems that his practical experience taught him that for many readers such historical information was confusing rather than helpful. Prof. Alexander's method itself did not change, however. The expert will easily discover everywhere traces of his ongoing debate with the views of others. The presentation itself, however, has been considerably simplified.

Because they aim at one thing only, namely to make the text of the Biblical books accessible to the student of God's will, these commentaries are timeless and will never lose their value. However, in all deference to the great divine, one weakness of his method should be pointed out. By taking up one verse after another in his exegesis, the author does not sufficiently bring out the fact that the Biblical books are not composed of single sentences but rather of logical units, e.g., stories, poems or arguments. Calvin's exegesis operates on that basis. Only gradually are we returning again to his hermeneutics in that respect.

The Psalms, trans. and explained (Pp. 564. $6.95).

Prophecies of Isaiah, Vols. I & II (Pp. xv + 492; 482. $8.95).

Gospel of Mark (Pp. xxiii + 444. $5.95).

Acts of the Apostles (Pp. xxiii + 960. $12.95).

Otto A. Piper

Luther's Works: Vols. 12, 13, and 21, ed. by Jaroslav Pelikan. Concordia Publishing House, Saint Louis, Mo.

The Lutheran Church—Missouri Synod, which in the opening years of this century had provided the most extensive edition of Luther's works in modern German—the so-called Saint Louis edition—is now engaged in a no less ambitious project. Taking into consideration the fact that the language of American Lutheranism has now become English, it is planned during the next fifteen years to translate no less than 54 volumes of the reformer into modern English. The editors are particularly anxious to make Luther's exegetical writings accessible to a wider public. Of the three volumes thus far published, the one on the Sermon on the Mount is of particular importance. Published for the first time in 1532 and included in the various editions of the Complete Works, it had nevertheless been practically forgotten. Yet how much the student of Lutheran ethics might have learned from it! The view is widespread in Lutheran circles that Mt. 5-7 depicted an ideal of the perfect life that was never meant to be practiced, but rather destined to lead the believer to the recognition of his sinfulness. Yet Luther inveighs against the Catholic moralists, who pretend that these chapters contain "evangelical counsels" for the perfect only. Luther says: "I call this forbidding true and fine good works." But Luther is also sure that the Sermon on the Mount has nothing to do with idealistic ethics à la Tolstoy or Gandhi. "No one can understand this unless he is already a real Christian. This point (viz. the Beatitude concerning the spiritually poor) and all the rest that

follow are purely the fruits of faith, which the Holy Spirit himself must create in the heart" (p. 15). This concept of the "fruits of faith" is particularly helpful, because it makes plain beyond doubt that for Luther justification was not an end in itself, but rather was to lead to good works. Equally, however, it implies that the kind of ethics Luther had in mind was not a moralistic appendage to faith but rather the manner in which faith manifested itself in this world. Over against the worldly prudence of so much of modern Protestant ethics we are taught that "all these statements are aimed and directed against the world's way of thinking, the way it would like to have things. It does not want to endure hunger, trouble, dishonor, unpopularity, injustice and violence, and it calls 'blessed' all those who can avoid all these things" (p. 18). It is greatly to be desired that this volume will be studied not only by the church historians and the students of the history of Protestant ethics, but above all by all those who are anxious to live a Christian life. Here is a devotional classic of the first order.

The two volumes of expositions of selected psalms date from various times. Few of them were published by Luther himself, as, e.g., Ps. 68, 82, 101 and 112. Others were prepared for print by his disciples. While they were based upon notes taken in the classroom or from sermons, their text is now generally recognized as being not absolutely trustworthy. On that account, some of them were the source of controversy already in the sixteenth century. The lectures are instructive in showing how careful and ingenious Luther was in interpreting his Hebrew text. Says he to his class: "I have often advised you to learn the Hebrew language and not to neglect it so. For even if this language were useless otherwise, one should still learn it out of thankfulness."

It is true, nevertheless, that such volumes as those on the Psalms have in our days hardly more than an historical interest. Some of the expositions are written for the special benefit of princes and can only remotely be applied to modern political problems. In others the reader will find thoughts with which he was already familiar. Luther does not intend to be original in his exegesis but rather to expound the gospel everywhere. Furthermore, the fact that in most instances Luther did not have the time to revise and condense these classroom notes explains their wordiness. Just as in the case of Calvin this reviewer wonders whether a good selection of eight to ten volumes would not be more effective to stimulate interest in Luther's theology than such a gigantic project.

Selected *Psalms* I (Pp. xi + 418. $5.00). Selected *Psalms* II (Pp. xii + 451. $5.00). *The Sermon on the Mount* (Sermons) and *The Magnificat* (Pp. xxi + 383. $4.50).

Otto A. Piper

Athenagoras, *Embassy for the Christians* [and] *The Resurrection of the Dead*, trans. by Joseph Hugh Crehan, S.J. The Newman Press, Westminster, Md., 1956. Pp. 193. $3.25.

Tertullian, *The Treatise against Hermogenes*, trans. by J. H. Waszink. The Newman Press, Westminster, Md., 1956. Pp. 178. $3.25.

These two books are volumes 23 and 24 respectively of the growing series of "Ancient Christian Writers" edited under the able leadership of Father Johannes Quasten of the Catholic University of America and Father Joseph C. Plumpe of the Pontifical College Josephinum at Worthington, Ohio. The high standards set by the editors for this series at the inception of the project in 1946, when the late Father Kleist published volume 1, have been maintained in the succeeding volumes.

The two treatises by Athenagoras of Athens, dating from the late seventies of the second Christian century, are typical of that body of early Christian literature known as Apologies. In the *Embassy*, addressed to the Roman Emperors, he defends the Church against the odious imputations of atheism, cannibalism, and gross immorality. In his apology he shows himself a sympathetic expert in Greek philosophy and culture; in fact, many a line of Greek poetry survives only by the circumstance that this early Christian author quoted the passage. In his treatise on the *Resurrection of the Dead*, Athenagoras argues that a rational consideration of the

facts of man's composition of body and soul, and of his creation to the moral order and for eternity, makes his final resurrection not only possible, but even necessary.

The editor's introduction sets forth the salient facts about the life of Athenagoras as well as various aspects of the faith and practice of second century Christians. For example, several features of the early liturgy may be learned from the *Embassy*, including what is probably a quotation from a formal public prayer in praise of the Creator—"who stretched out the heavens and reared them into a vault and established the earth as center of things, who gathered the waters into seas and separated light from darkness, who bedecked the sky with stars and made the earth bud forth every green thing, who made animals and fashioned men" (Ch. 13).

The kiss of peace at the Christian liturgy is mentioned by Athenagoras, and he is our sole witness for the restriction that it was to be given once only by each person present. Clement of Alexandria (*Paedag.* 3, 11) complains of overmuch kissing in the Christian congregation. Later it became customary to separate the men and the women on either side of the church.

The distinguished Latin philologist at the University of Leyden, Professor J. H. Waszink, who previously published definitive editions of several of Tertullian's treatises, supplies here a carefully annotated translation of this exceptionally difficult Church Father. (Eduard Norden once declared that he knew of no author in the entire range of Latinity whose language was more difficult to translate.) With more emphasis upon linguistic considerations than upon the theological, Waszink provides much help in ascertaining the meaning of Tertullian's fiery rebuttal of the heretic, Hermogenes. The latter taught a form of materialism, denying *creatio ex nihilo*. With passionate polemic and biting satire, so typical of Tertullian, Hermogenes is convicted of contradictions in this and related tenets.

Because the forms of heresies and anti-Christian attacks levelled against the early Church have changed today, some of the replies of apologists may seem to be quaint or irrelevant. At the same time, the modern reader must admire the courage and intellectual acumen of early ecclesiastical leaders who staunchly rebutted both civil and religious attacks against the faith. We are heirs of no small heritage of courage and conviction, and the reading of such records as these, preserved during the centuries, ought to encourage every Christian minister by placing him in closer touch with the life and letters of the strenuous days of early Christianity.

BRUCE M. METZGER

The Geography of the Bible, A Study in Historical Geography, by Denis Baly. Harper & Brothers, New York, 1957. Pp. 303 + xiv. $4.95.

Among the new tools for the study of the Bible this one is both timely and significant. The older historical geographies by G. A. Smith, and Père-Abel are now difficult to obtain except in libraries. This book is the product of twenty years of residence in Palestine and represents recent first-hand study of its physical features by a trained geologist who has the gift of teaching and who writes in a clear, readable, literary style.

The significance of the book as a valuable supplement to the Atlas on the one hand, and to the Commentary on the other is obvious. The first half of the book treats such general considerations as geology, rainfall, the winds, climate, vegetation, agriculture, forestry, animal life, roads, routes and settlements as they are related to the continuing life of the peoples who gave us our Bible. The second half of the book is regional, moving eastward across the plains of Cis-Jordan from the coastland to the Shephelah; the hills of Cis-Jordan from Judah to upper Galilee; the Rift Valley from the Huleh basin to the Dead Sea and the Arabah; the hills of Trans-Jordan from Bashan to Edom; the deserts from the eastern plateau of Trans-Jordan to the Negeb of Cis-Jordan. Thus the student is introduced intimately to the physical matrix of that living book we call the Bible.

The author's ninety-seven black and white photographs illustrate features of Palestine not ordinarily portrayed, particularly those to the east of the Jordan. A geological map and two end-maps, all in color, besides forty-seven line maps and diagrams add instructively to the text. A glossary of geological

terms offers non-technical definitions to the average reader. An index of Biblical references and one of names and subjects give ready access to the storehouse of details contained in the book.

Like his great predecessor in this field, George Adam Smith, Mr. Baly is not content merely to describe the physical environment of the Bible narrative. As a man of faith his primary interest is to give to the student a clear picture of this environment as the stage on which the history of man's salvation was wrought out. Pastors and teachers who desire to re-enkindle fresh interest in serious Bible study will find in this book a valuable and useful ally.

HOWARD TILLMAN KUIST

Lands of the Bible: A Golden Historical Atlas, with Relief Maps In Color, by Samuel Terrien. Simon and Schuster, New York, 1957. Pp. 97. $3.95. (Goldencraft edition to libraries and schools, $5.32.)

The title of this book is described by an accompanying sub-title as "The Fully Illustrated Story of Palestine, Egypt, and the Middle East from Old Testament and New Testament Times to the Present." The atlas includes more than one hundred photographs and illustrations with relief maps all in color. William Bolin has provided attractive artistic illustrations of artifacts and restorations of ancient structures. A new printing process called Surfax renders the physical features of Palestine in full-color maps which give a three-dimensional effect. The publishers are to be congratulated upon their success in producing an exceedingly useful visual aid for understanding the historical background of the Bible.

Not as much, however, can be said for the text, for although it is written smoothly and clearly it is far too concise to give adequate balance to the extraordinary pictorial character of the book. It must be added, nevertheless, that the text does give a comprehensive survey of the whole range of the Bible narrative. It does deal with the most salient factors of Bible history. One would infer that the author expects the reader to supply the details lacking within the atlas by reading extensively in the Bible text itself. The promises of the living God become far more real, and his claims more urgent when they are read in the context of the actual physical environment within which the covenant people received living oracles to hand on to us.

HOWARD TILLMAN KUIST

Dr. Lowrie of Princeton and Rome: Nine Essays in Acknowledgment of a Debt, edited by Alexander C. Zabriskie. Seabury Press, Greenwich, Conn., 1957. Pp. 241. $3.50.

Last April, Walter Lowrie observed his eighty-ninth birthday, and on that occasion he was presented with an inscribed copy of this memorial volume or *Festschrift*, as the Germans say. It is a deeply instructive and highly entertaining book. It could hardly be otherwise, considering the person whom it honors.

Walter Lowrie was born and reared a Presbyterian and was graduated from Princeton Seminary. He became an Episcopalian (he says he was "predestined" to this end) and soon began his remarkable ministry of twenty-three years' duration at St. Paul's-within-the-Walls in Rome. From the start, he began to write, ranging widely over many topics and themes, and forming those habits of study and literary expression which have marked him through the years as a creative thinker and writer who always had something important to say and who said it with clarity, wit, and conviction.

In some ways the most remarkable thing about this remarkable man was his increased literary productivity after he had retired from the Church in Rome when he returned to live as "a superannuated clergyman" in Princeton. It was at this time that he became interested in translating Kierkegaard into English. Howard Johnson, the Canon Theologian of St. John the Divine in New York, who completed the editing of this volume after the untimely death of Alexander Zabriskie, tells us how this was done. "For nine hours a day, six days a week (with a smuggled few hours on the Sabbath too!), a man who had taught himself Danish

at the age of sixty-four sat at his desk and pounded out these translations."

If the Kierkegaard volumes constitute Lowrie's most substantial contribution, it should also be remembered that all the while he was writing other books and articles. The nine essays in this memorial volume give a good idea of what he was thinking about during these years of "retirement" and how his ideas got down on paper and into print. Here we learn of his books on Christian art and archaeology, on New Testament studies, on theology, on the Church and the ministry, on liturgy and Church union, on the meaning of Christianity. Lowrie himself calculates in his annotated bibliography that he wrote 38 books and 59 major articles, plus unnumbered "more trivial items."

The lasting impression which the reading of this book leaves, however, is not so much the quantity or quality of Lowrie's literary career, astonishing as it is, but the measure of the man himself. Those who have been happy to know him do not need to be told this; those who do not know him owe it to themselves to meet him here in these pages.

This is a book for the young minister just beginning his ministry. In it he can hardly fail to hear the summons to honest scholarship in the service of Christ and His Church. But even more, this is a book for the minister who thinks he has passed the point of no return, for here he may catch a vision of new horizons, new projects, new ideas, always just ahead, clamoring for attention. Best of all for readers of this journal, this is a book for every graduate of Princeton Seminary to become better acquainted with our Seminary's most illustrious living alumnus.

HUGH T. KERR

The Church, The Ministry, and Reunion, by W. Norman Pittenger. Seabury Press, Greenwich, Conn., 1957. Pp. 147. $2.75.

In the many discussions concerning Church Union which have taken place during the past half-century or so, an active part has been played by representatives of the Anglican-Episcopalian communion. It has been said, rather unkindly but with some measure of truth, that these Episcopalians have been distinguished for two things—first, a great willingness to initiate negotiations for Church Union, and second, a stubborn intransigeance which stymies such negotiations after they have got started! In this book, however, Dr. Norman Pittenger, of General Seminary, New York City, suggests a fresh approach to the solution of this baffling problem.

Dr. Pittenger's argument is briefly this. The threefold order of Church government—bishops, presbyters, and deacons—is the response of the Church in the realm of organization to the fact of Christ, its Sovereign Lord and Saviour. The only underived and essential ministry is that of Jesus Christ, the great High Priest. But all Christians share in his Priesthood derivatively in virtue of their incorporation into his Body, the Church. In this context "the ministry of the ordained man is a derived priesthood, a priesthood which comes from Christ in his mystical body of the Church, and which represents in a ministering fashion Christ in his Church" (pp. 84-5). The bishop is the chief priest, and as such he is the symbol and sign of the Church's continuity and identity. His distinctive function is "to act for the Church as the steward of its faith and sacraments, as the agent in its ordinations, and as the overseer of its flock" (p. 108). Thus understood, the historic episcopate is not of the essence (esse) of the Church, but it is definitely of its fulness (plene esse); and it would have to find its appropriately important place in any scheme of reunion which is to command the acceptance of Episcopalians.

While thus arguing for episcopacy, however, Dr. Pittenger adds at once that clergy of the Episcopalian communion ought to be willing, without any embarrassment or any sense of compromising their essential principles, to accept from other Protestant Churches "whatever act of authorization for *the preaching of the Word of God* their separated brethren might ask" (p. 130).

It ought to be said that Dr. Pittenger's book is written in a spirit of what Matthew Arnold would have called "sweet reasonableness." Not every student of early Church history, however, will agree that because "monepiscopacy"—as the late Bishop Charles Gore called it—emerged in the latter half of the second century as the prevalent pattern of church government, it ought therefore to

be accorded that high place and value which Dr. Pittenger gives it. After all, if Jesus had thought so highly of the episcopal form of government, he could have said so in half a dozen words; but he did not. What happened in all likelihood was simply this, that in response to a given historical situation—of heresy within and threatened persecution from without—the bishop emerged as the key church official, to whom administrative as well as priestly functions were entrusted. Again, not every Presbyterian (at least) will accept the rather sharp distinction which Dr. Pittenger implies, between the prophetic and the priestly functions of the Christian ministry: for surely an ordained minister exercises both of these functions. But even so, the present reviewer sees no reason at all why Dr. Pittenger's thesis should not be accepted as a suitable basis for negotiations between Episcopalians and (let us say) Presbyterians for church union. It might well serve to break the deadlock in which such negotiations have, down to the present, been stalemated.

NORMAN VICTOR HOPE

The Kirk and the Continent, by Andrew L. Drummond. The Saint Andrew Press, Edinburgh, 1956. Pp. 252. Twenty-five Shillings.

In this book Dr. Andrew Drummond, the well-known Scottish Church Historian, surveys the relations which have existed between the Church of Scotland and the Continent of Europe from the seventeenth century down to the present day.

As all who know Dr. Drummond's previous writings would expect, his book is well-informed, well-documented, and interestingly written; and from its story certain conclusions are clear. First, relations between the Scottish Kirk and the Protestant Churches of Western Europe, especially those of the Calvinistic tradition, have been both relatively close and relatively continuous since the Protestant Reformation. This has been due to several causes. For one thing, especially during the seventeenth century, Scottish soldiers served as mercenaries in European armies. For example, in the cosmopolitan army of Gustavus Adolphus, that Swedish monarch whose intervention saved Protestantism at a crucial juncture of the Thirty Years' War, Scottish troops were not merely large in numbers but distinguished for their valor. In the pursuit of their military activity these Scottish soldiers required chaplains of their own: and these chaplains sometimes even set up separate churches for their benefit. Again, Scottish traders, particularly during the seventeenth and eighteenth centuries, were frequently so numerous in European ports as to impel the local civic authorities to assign them churches of their own. For instance, at Campveere, on Welcheren Island, there had been founded in 1541 the Scottish Staple, which was, as Dr. Drummond puts it, "the nation organised for foreign trade" (p. 80). In 1614 a chaplain was appointed for the thriving Scottish community there; and in 1642 this chaplaincy expanded into a congregation with the unique right of sending two commissioners to the General Assembly of the Church of Scotland. In 1668 the Staple was transferred to Dort, and the Scottish congregation there was incorporated into the local Dutch classis or presbytery. Another reason for the close relations between the Kirk and the Continent is this, that from the sixteenth century Scottish theological students have been attracted to continental seminaries. In the sixteenth century they were drawn mainly to such French Huguenot centers as Saumur; but in the next century it was to such Dutch universities as Leyden—where no fewer than eighty Scottish students matriculated between 1620 and 1650—Groningen, and Utrecht that they chiefly went. Though this stream of Scottish students at European schools dwindled to a trickle in the eighteenth century, the nineteenth century saw it rise again. By then, German universities such as Berlin and Halle were the chief centers of attraction. This trend has continued into the present century, though in recent years such Scottish students have gone also to Switzerland and even France for graduate study in theology.

Secondly, this relationship between the Kirk and the Continent has been a two-way traffic. If Scottish students have greatly benefited from their study at continental schools, Scottish teachers also have, at times, gone to teach in continental universities. For exam-

ple, Andrew Melville (1545-1622) taught at Geneva and later at Sedan; Robert Boyd (1578-1627) taught at Saumur; and John Cameron (1579-1625) succeeded Boyd there. Again, in the nineteenth century the Scottish layman Robert Haldane did much to revitalize the Church in Geneva, and his contemporary Thomas Erskine did much the same for Lausanne. Thus it may be claimed that these relations between the Kirk and the Continent have been of mutual benefit and enrichment.

Thirdly, in the course of the nineteenth century the Kirk and the Continent became linked in a more formal and official way. For in 1846 the Evangelical Alliance was constituted: in its fifty denominations the Continent was well represented. The ultra-conservative creedal basis of the Alliance, however, limited its appeal in Scotland. But Scottish energy flowed powerfully into the "Alliance of the Reformed Churches throughout the world holding the Presbyterian System," which was inaugurated in 1875, which still flourishes, and which continues to command widespread Scottish support.

Dr. Drummond's book tells this story in a most fascinating way, and thus makes an interesting and important contribution to a somewhat neglected aspect of the history of the Church of Scotland since the Reformation.

NORMAN VICTOR HOPE

The New Ordeal of Christianity, by Paul Hutchinson. Association Press, New York. 1957. Pp. 128. $2.50.

In this posthumously published book the late Dr. Paul Hutchinson, who was for many years the distinguished editor of *The Christian Century*, examines the question of how the Christian Churches are measuring up to the peculiarly difficult challenge which confronts them in this atomic age. The problem, as he presents it, may be stated thus: since the world has now entered upon a nuclear age, in which an atomic war might conceivably wipe out large portions of the inhabited earth and destroy many of the hard-won gains of civilization, what help are the Christian Churches giving to distraught humanity to lead it into a more peaceful, cooperative, and worth-while future?

Dr. Hutchinson's volume is divided into five chapters. The first two deal with Roman Catholicism—the particular difficulties which it faces, and the offensive strategy which it has developed in order to meet and overcome them. Chapter three considers Eastern Orthodoxy, stressing especially its relations with Rome and Moscow, whose patriarch Alexei, apparently following the Communist party line, is seeking to use his ecclesiastical influence among the other Orthodox Churches in the political interests of the Kremlin. The fourth chapter examines the situation of Protestantism in Europe and Asia, and the final chapter assesses its position and prospects in the U.S.A., the strongest Protestant country in the world.

As was to be expected, Dr. Hutchinson handles his problem with clear-eyed realism, a sure grasp of essentials, and in a style marked by crispness and lucidity. It may be that in one or two places his detailed judgments are open to question: for example, the Church situation in Scotland is not quite so depressing as he portrays it. But by and large, the picture which he paints is unquestionably true. It adds up to this, that none of the three great branches into which the Christian Church is divided is doing a fully adequate job today. But there are at least a few "signs of hope" even in this "time of troubles"—for example, the emergence of the laity and the growth of the ecumenical movement within Protestantism. "What we need most of all," he concludes, "is a new sense of the greatness, the marvel of our gospel and of the desperate need of men and nations" (p. 128). It is this which, more than anything else, will inspire Christian Churchmen to play a worthy and fruitful part in enthroning Jesus Christ as the Lord of all good life and the only Saviour of the world.

NORMAN VICTOR HOPE

Healing: Human and Divine, ed. by Simon Doniger. Association Press, New York, 1957. Pp. 254. $3.50.

The sub-title of this comprehensive symposium of fourteen chapters reads: Man's search for health and wholeness through science, faith and prayer.

Mr. Doniger indicates in the Preface that most of these articles have appeared in *Pas-*

toral Psychology during the last seven years. In the light of the different aspects of the subject discussed by such a wide variety of authors ranging from psychiatrists to theologians, the editor also states that "a common concern . . . makes out of these separate and individual articles a book of spontaneous and organized purposeful meaning. In the Introduction Earl A. Loomis, M.D., now Director of the Program on Psychiatry and Religion of Union Theological Seminary, New York, succinctly points up the major emphases of the articles, and adds some rather pertinent comments of his own.

The articles fall into four sections: I. Body, Mind and Spirit; II. Religion and Psychiatry; III. Prayer; and IV. Spiritual Healing. It would be impossible to offer even a brief survey of the contributions made by each author to the subject of human and divine healing. Suffice it to single out a few of the leading ideas which are posed.

First, the reader will be impressed with the rapproachement which is taking place between psychiatry and theology. These disciples which once antagonized each other are now carrying on an intelligent and sympathetic conversation. The first section of three chapters written by two psychiatrists and one psychologist deal with the nature of man which includes his values and his self-realization. The spiritual is taken into consideration. There is a unity in man's nature which includes body, mind and spirit. The basic concepts of psychosomatic medicine affirm this unity. And in becoming a person man's drive for wholeness must be conceded. While there is still a basic difference in orientation between religion and science, at least these authors who represent science have gone a long way towards recognizing the place of religion in the life of man.

Second, the section dealing with religion and psychiatry, written by three theologians, indicates that representatives of religion are becoming more intelligent on psychiatry and psychology. Hiltner reveals an expert understanding of Freud and psychoanalysis; Horton deals with the psychological approach to religion, and Bruder analyzes the relation of the psychiatrist to the Christian minister. While there is no attempt to make psychology or psychiatry into a religion, or the psychiatrist into a minister, here again one detects a sympathetic and intelligent attempt on the part of religionists to understand psychiatrists. The respective symbols used by each differ indeed, but Horton holds that the psychologist's aim of realizing true selfhood and the religionist's aim of finding God represent but "distinguishable aspects of one indivisible process." Bruder discusses the difficult problem of the relation between pastoral counseling and psychiatric therapy in a most helpful manner, indicating that the former ends at the point where the intensity and duration of the problem confronted exceeds the understanding and time available to the clergyman.

Third, the section on prayer is included because it is the point where human need appeals to the Ultimate for healing. In each contribution this supplication is not conceived as an attempt to manipulate the divine through coercive formulae, but as a discipline of humility in the face of a divine order which is "dynamically creative." Prayer conceived as the total act of the whole person may be effective in healing. It is not an attempt to use God; rather, it is an approach to God who is an end in Himself. Dr. L. Harold deWolf makes the point that while prayer effects changes in man primarily, it may also bring about "objective changes in the attitudes or actions of God." In short, God must not be regarded as subject to natural law. And Paul E. Johnson maintains that prayer is a "dynamic experience" that heals conflict and loneliness by effecting harmony both within and without. A contribution from the late George A. Coe stresses the self-renewing and social aspects of prayer.

Fourth, the section on spiritual healing traces something of the history of the subject, discusses the medical and scientific aspects of spiritual healing, indicates the relation of healing, religion and health, and deals with pastoral psychology and faith healing. Tillich rightfully maintains that bodily health is not the highest good, and contrasts the difference between faith and magic in healing.

Cyril Richardson finds that faith healing is often more dramatic than is often realized and that it goes beyond the concepts of psychosomatic medicine. And Wayne Oates pleads for the discovery of sound criteria and methods in spiritual healing.

All in all, this is a real contribution to a

growing field of literature on the subject. A great many problems are touched upon in this symposium and a still greater number are posed for further research. Among the issues which need clarification is that of the real meaning of healing. This is of course related to chief end of man, and to the true experience of the enjoyment of him forever. Further, in spite of all our studies, how shall we account for the unique healings that do take place and which seem to defy our carefully constructed methods? All our attempts to interpret spiritual healing in psychosomatic terms somehow fail to do justice to the facts. Much still remains to be done to learn more about healing, human and divine, if we are to apply methods that have been tried and tested. And yet, there is an elusive factor involved in the healing of man's sick and broken life which is recognized in all of the contributors of this excellent volume. This book is a milestone in the exploration of one of the most significant concerns of man in our time.

E. G. Homrighausen

Protestant Nurture, by Harry C. Munro. Prentice-Hall, Englewood Cliffs, N.J., 1956. Pp. 270. $5.00.

The leading figures in Christian education in the United States have for some years been concentrating attention upon the clarification of the theory in their field. In order to do so they have sought to construct their objectives and their principles of administration and curriculum upon the relevant findings in the fields that are considered foundational: theology, philosophy and history of education, educational psychology and sociology, and the emergent field of communications.

The difficulties involved are manifold. Whenever an issue is unsettled in one of the foundation areas it remains unsettled for Christian education theory. The integration of the foundation disciplines has only begun, and the derivation of educational objectives and principles is hampered by their consequent lack of consistent approach. The techniques for the reduction of findings in the foundations to educational form and usefulness are as yet largely undeveloped. The fields themselves are so vast and their findings so complex that they are virtually impossible for the educational theorist to comprehend and handle in any thorough fashion. Once an objective has been determined or a principle stated and validated, the ways in which it is to be applied to practice remain nebulous.

The present volume is another (and one of the more thorough) attempts to wrestle with these problems and come out with a basic point of view. At the same time it is the *magnum opus* of one of the country's leading Christian educators.

Harry C. Munro has devoted his life to Christian education as administrator, pastor, teacher, and author. He has been one of the most resourceful men in the field, widely known and respected in denominational and interdenominational circles. He is a man of energy, imagination, and warmth, combining these rare qualities in a way that leads his friends to describe him as a family man and pastor (the home and community holding his deepest affection) and then as a superb professional man in his field.

Munro's position, as he expounds it, is based on the Protestant principle of the rejection of all human absolutes and self-sufficiencies. He sees in Jesus of Nazareth the revelation of the only bases for the fulfillment of human life. Sin is the product of the interaction of biological inheritance and unfortunate cultural forces. The incarnation displays the possibility of release, and through commitment to Jesus Christ the individual receives power to transcend these biological and cultural limitations to a significant degree. Because they are from God, the "assumptions upon which Jesus based his life" are in harmony with the Protestant principle and provide the individual and the culture with a foundation that is not authoritarian (as are the various dogmatic positions).

There is no attempt in the book to deal with philosophy of education as a discipline. The history of Christian education in the United States is interestingly used, but mainly in an illustrative way rather than to point trends.

Heavy reliance is placed upon psychology and the other social sciences as providing a firm basis for understanding human personality development. There are two basic tendencies in human nature: the autonomous

(selfish) and homonomous (social or altruistic). Through interaction with the environment and through personal choice unique personalities develop in which these tendencies are blended in various ways. The most important aspect of this development for the educator is the induction of the child into his total cultural situation. The conclusion is that the culture itself must be made basically homonomous. However, this does not minimize the significance of individual character (the organized systems of values, attitudes, and habits by which a person controls his interaction with his environment and so gives meaning, purpose, and consistency to his behavior), nor that of character education (which should try to build these qualities in a graded, developmental context).

The theory of Christian education propounded here thus emerges as oriented to the social sciences. It may be described as "old-line liberal," but influenced by recent theological and cultural developments. He gives a great deal of space to consideration of the impact of the serious cultural tensions, current social disruptions, and recent theological trends upon Christian education theory. He is resistant to those trends and reluctant to abandon an optimistic and humanistic view of man, his present situation, and his destiny, but he does not close his eyes to the issues.

The objective of Christian education is Christlikeness—the development in persons of the kind of attitudes which emerge from the assumptions upon which Jesus based his life.

Christian education takes place best in the democratic home. The church is auxiliary and can best help when it plays the part of a community of love and service. The public school's role has not yet been defined. The individual's personal role is of great importance, but it is not clear to what extent he is self-determining and to what extent his is the product of the social and cultural forces acting on him.

Principles of administration are not systematically developed, although they could easily have been stated as derived from the above conclusions. Indeed, it is difficult to give very much emphasis to administrative matters in this context without distorting the fundamental nature of the influence of the total setting upon the individual. No contrived set-up will have much success.

The curriculum is to be a blend of the content of the Christian faith and the developing experience of the learner. Again, this is a matter primarily of identification with and internalization of the practices of the family and others. Worship, service, and fellowship are the major curricular activities.

There cannot be in this theory any real distinction between curriculum and method. Method is, however, given considerable attention. Transmissive, mental disciplinary, and recapitulation methods of education are not adequate to Protestant education because they are authoritarian and thus contradictory to the Protestant principle. The acceptable alternative is democratic education, which is characterized by active use of the learner's experience, self-chosen educational goals, critical examination of the past, the use of subject matter for the enrichment of present experience, and emphasis on the present. The greatest danger in an authoritarian Protestant education is that it will inevitably lose out to a democratic and scientific secular education and thus actually encourage the growth of non-theistic humanism.

One does not have to agree with all of Munro's conclusions to acknowledge that this is an exceedingly helpful book. It is helpful primarily because it deals with fundamental problems and is thought provoking. One cannot be satisfied with the theological conclusions (nor even with the statement of the theological issues), but this will force most readers to examine their own analysis of theological issues in education and their own positions on these matters. Neither can one rest content that Munro has exhausted the findings or settled the matter so far as psychological and sociological foundations are concerned. But this again will force re-examination of the psychology of personality, learning, and motivation, and its further implications for Christian education.

The most helpful and constructive aspect of the book is its treatment of the organic character of individual and social experience. The insights that are derived from this treatment and applied to home, church, and community, are invaluable.

This is the second volume in Christian education from Prentice-Hall. It is to be

hoped that educational publishers will be encouraged to continue to produce works in this field.

D. Campbell Wyckoff

You Have Met Christ, David Wesley Soper. Westminster Press, Philadelphia, 1957. Pp. 142. $2.50.

As the editor of more than one symposium (*These Found the Way, Highways To Faith*: Westminster), David W. Soper has an established reputation for selecting subjects of interest and writers of real competence. This most recent title, however, gives us the author's own thinking upon the ways in which contemporary man, consciously or unconsciously, is confronted by Christ.

Dr. Soper, who is chairman of the Department of Religion at Beloit College, is a provocative writer with the ability to cast old concepts into new forms, to employ the vernacular without giving offense to connoisseurs of style, and to create fresh descriptions for well-known images. Again and again he arrests our attention with lines, such as: "We are often more thing-minded than truth-minded" (p. 21). "They [The Scribes] are interested more in footnotes than in faith" (p. 23). "A long face usually means a short faith" (p. 56). "No political freedom can survive unless it is accompanied and reinforced by freedom of religious opinion" (p. 118).

The main thrust of this book is to enable men and women to feel the impact of Christ's contemporary presence in daily existence. The author divides his discussion into three sections: the self, the self and the state, and the self and the Church. He shows how the consequent, vital encounter is a fuller awareness of his nature and demand.

You Have Met Christ will provide interesting reading, especially for preachers. The author's analyses of the failures and foibles of our human nature are revealing. His wide and varied reading makes him exceedingly quotable. Most readers, on the other hand, will wish for a clearer pattern in these discussions and will find some of Dr. Soper's statements rather sweeping in what they take for granted. But a discerning reader will sift much good from this book and will appreciate the author's concern for a dynamic religion that "ventures with courage and hope to the better and the more" (p. 30).

Donald Macleod

The Strain of Praise, by Stanley L. Osborne. Ryerson Press, Toronto, 1957. Pp. 178. $3.50.

Patterns of Protestant Church Music, by Robert M. Stevenson. Duke University Press, Durham, N.C., 1953. Second Printing, 1957. Pp. 219. $4.00.

Here are two titles which one might assume to belong exclusively to the field of music and to be read and reviewed by specialists in that field. They are, however, discussions of vital interest to ministers, teachers of liturgics, and any who share concern for meaning and propriety in worship.

The first volume is written by Stanley Osborne, principal of the Ontario Ladies' College, who holds doctoral degrees both in music and theology from the University of Toronto, and who is acknowledged as an authoritative voice and competent thinker in the closely related fields of music and liturgy. This is obviously a denominational book, but since every branch of the Reformed tradition is tributary to the main stream of Christian witness and worship, there is something in this volume for everyone. Page after page presents sane and balanced thinking about the many problems and weaknesses of contemporary worship. The author discusses Church Music within the context of worship and in this sense he shows how it can never become an end in itself but is shaped and tempered by the high purpose of all Christian Worship.

This book comprises four chapters, with a useful bibliography at the end. The first chapter, "The Relevance of Music for Worship," shows how music and worship are closely inter-related and that the efficacy of the former is determined by one's doctrine of the latter. The second chapter, "The Placement of Music in Christian Worship," is the finest in the book and not only shows the author at his best, but if it were read by ministers and choirmasters throughout the church, much liturgical bungling would be forestalled and areas of responsibility would be more clearly delineated and deployed. Chapter III,

"The Choice and Rendition of Music," is exceedingly long (89 pages) and hence should have been divided at page 116, since materials up to that point are more exclusively the province of the trained musician. whereas the remainder of the chapter comes more fully under the joint purvey of minister and choirmaster. The final chapter, "Quo Vadimus?" contains the author's most constructive suggestions and commends itself and its concerns to committees on worship and liturgy of the Reformed Churches.

The second volume, *Patterns of Church Music*, was presented originally as a Master's thesis in the Department of Church History at Princeton Theological Seminary. Its author, Robert Stevenson, who is a member of the faculty of the University of California, writes from extensive research and study at Yale, Harvard, and the University of Rochester. Now in its second printing this book has found a useful place among the increasing number of scholarly writings in the allied fields of worship and liturgical music. In the course of twelve essays he discusses the points of view of leading Protestant thinkers on church music and deals with such questions as these: What kind of music is best suited to the sanctuary? How much a part should music play in the service? For his answers he turns to Luther, Calvin, Cranmer, and the Wesleys. The whole book is well documented, fully indexed, and contains many facts and items of interest concerning composers, such as Bach and Handel, and hymn writers, such as Neale, Watts, and Wesley.

Since this volume is a series of essays, naturally it lacks an integrating and unifying pattern, and generally the style is academic. The discussions of Bach, Handel, and the Wesleys are excellent, although the treatment of Luther is undeservedly brief in view of his tremendous achievement in bringing back the ministry of song to the act of public worship. Also, one feels, the gospel song is given an all too tender handling in Chapter XII and claims are made for Ira Sankey from which he would demur unequivocally.

These two books are informative and instructive. They will fill by a wide measure a gap in our liturgical literature.

DONALD MACLEOD

A Dictionary of American-English Usage, by Margaret Nicholson (Based on Fowler: *Modern English Usage*). Oxford University Press, New York, 1957. Pp. 671. $5.00.

Here is an indispensable reference book for the preacher who aims to speak and write well. Since 1926, *A Dictionary of Modern English Usage*, by H. W. Fowler, has been an invaluable aid to all who wish to communicate their ideas with clarity and lucidity. With the many changes in language and usage, however, it was inevitable that Fowler's work would require revision and some adaptation to American customs and forms. Margaret Nicholson, who has held responsible positions with the Oxford University Press and The Macmillan Company, has done an exceedingly competent job in revising Fowler's volume and particularly in resolving the two-fold problem of meeting the demands of the American idiom while retaining the author's wit and good sense. This new volume is not meant to supplant MEU, but is intended to make the latter more useful to some and to introduce its riches to others.

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